

Abbreviations

- D – Tib. version of TJ in Derge Tanjur.
 DK – Tib. version of MHK in Derge Tanjur.
 Edgerton, Dict. – *Dictionary of Buddhist Hybrid Sanskrit* by F. Edgerton.
 IJ – Indo-Iranian Journal.
 Kośa trans. by LVP, Paris, 1923-25; Index 1931.
 La Siddhi – *Vijñaptimātratāsiddhi*, La Siddhi de Hiuan Tsang, trans. by LVP, Paris, 1928; Index 1948.
 LVP – Louis de La Vallée Poussin.
 MhVy – *Mahāvvyutpatti*; ed. Sakari.
 MMK – *Mūla-madhyamaka-kārikā*, of Nāgārjuna, ed. by LVP, Bibliotheca Buddhica, 1909-13, reprinted 1970. Also Chr. Lindtner, *Nāgārjunas filosofiske værker*, København 1982.
 MHK – *Madhyamaka-hṛdaya-kārikā* (Skt. text).
 MS – Photographs of the manuscript of MHK made available by G. Tucci.
 MSc – Copy of MHK in Pt. Rahulbhadra Sankrityayan's own handwriting.
 MV – *Madhyamakavṛtti Prasannapadā* by Candrakīrti on MMK, ed. by LVP; see MMK above.
 N – Tib. version of TJ in Narthang Tanjur.
 NK – Tib. version of MHK in Narthang Tanjur.
 P – Tib. version of TJ in Peking edn. of Tanjur.
 PK – Tib. version of MHK in Peking edn. of Tanjur.
 TJ – Tib. version of *Tarkajvālā* on MHK available in D, N and P.

A Treatise on Buddhist Idealism

KAMBALA'S ĀLOKAMĀLĀ

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1. Transmission of the text

For the study of the *Ālokaṃālā* (ĀM) the following source materials are at our disposal today:

1. A unique Sanskrit manuscript (M)¹ of uncertain date, consisting of 26 palm leaves, 5 lines on *recto* (a) and *verso* (b). – M is an apograph of an unknown antecedent number of exemplars with an uncertain or "open" relationship to the author's original, no longer extant. At some point of the line of transmission ĀM as found in M was first incorporated into and later extracted from its commentary (see below). – The purpose of the present Sanskrit edition of ĀM is to establish the recension known to the commentary. The reasons for this choice are given below.

2. A Tibetan translation of ĀM, entitled *sNañ ba'i phreñ ba (jes bya ba'i rab tu byed pa)*, based on one or more Sanskrit manuscripts, now presumably lost. – The original copy of this translation, the joint work of Kumārakalaśa and Śākya-'od, is only indirectly available in later editions – often marred by clerical errors – printed in Narthang (N),

1. The Sanskrit MS is described in S. Matsunami, *A Catalogue of the Sanskrit Manuscripts in the Tokyo University Library*, Tokyo, 1965, p. 26. – To the best of my knowledge no further manuscripts are extant, not even in the huge collections of the Nepal-German Manuscript Preservation Project in Berlin, which I, thanks to the good offices of Dr. Dieter George, had the occasion to check in May 1984. – It is my pleasant duty here to acknowledge the valuable support and suggestions received from colleagues in Hamburg, Bonn, Berlin and Göteborg who gave me the opportunity to present my work in some of its earlier phases at their institutions. A particular debt of gratitude is due to Lambert Schmithausen, Noritoshi Aramaki and K. Kunjunni Raja as well as to Karl Potter and William Ames with whom I read the text in Seattle. – See also my preliminary remarks on the ĀM in *WZKS*, XXVI, pp. 191-194.

Peking (P), Derge (D) and Cone (C)². – Apart from the canonical version known through N, P, D and C there seems, to be sure, to be no remnants of a paracanonical Tibetan version of *ĀM*³.

3. A Tibetan translation of an old Sanskrit commentary (Comm.) to *ĀM*, entitled *Āloka-māṭikā Hrdānandajanānī nāma*, ascribed to *Ño bu ſid med pa*, or *Asvabhāva. – It is also available in the four Tibetan versions mentioned above but for our purpose only P and D have been collated⁴. It is the work of the same translator team as above and comprises the same number of verses as the separate version of *ĀM* – namely 282 – whereas M only transmits 279 verses, omitting 232, 234, 262 and 282, and adding one not belonging to the *ĀM*⁵. Comm. usually only quotes *pratīkas*. With some exceptions the translations are the same as those given in the separate version of *ĀM*.

Since we know virtually nothing about the external conditions governing the transmission of our text the quality of M and T (i.e. the original Tibetan version of *ĀM* known through N, P, D, C and Comm.) can only be evaluated based on internal evidence. – M exhibits a large number of clerical errors, mostly unconscious ones due to haplography, dittography, omissions, misreadings, etc., but also a few conscious attempts of – unhappy – emendations. – T is on the whole a sorry piece of work: often obscure, ambiguous or even quite wrong, either through misreading or misunderstanding of S⁶. The purpose of the present recension of T is not to “correct” the translators but only

to emend the mistakes that crept into their careless work in the course of copying and editing. In a few cases it is difficult to decide to whose carelessness a mistake is due: to that of the translators or to that of scribes and editors.

Though *Asvabhāva's commentary has also often suffered severely in the hands of its translators it is nevertheless clear that it must be considered a main authority when we have to decide variant readings in M and N, P, D and C from which it occasionally differs: There are, as we shall see, reasons to assume that *Asvabhāva was (almost) a contemporary of the author of *ĀM*, and, besides, a foremost authority on Yogācāra in general. A further indication of his early date is provided by the fact that he never quotes any variant readings reflecting uncertainties in the manuscript tradition. But even if the commentary does not reflect the original of *ĀM* with absolute certainty it does reflect the best archetype we can ever hope for. Between the archetype behind the commentary and the author's original there remains a gap that only an unbridled *ars conjecturalis* would attempt to bridge.

Comm. is further supported or supplemented by various parallel passages found in earlier philosophical works and referred to or quoted in the notes.

2. The historical significance of the *ĀM*

Though *Asvabhāva's commentary is thus indispensable for purely textual purposes, it does, however, taken in itself, fail to offer sufficient support for an adequate assessment of the historical position and significance of the *ĀM*.

ĀM may be briefly classified as a didactic poem on *cittamātratā*, in a sense a precursor of and Yogācāra(-Madhyamaka) pendant to the celebrated “popular” – by Buddhist standards – Madhyamaka poem *Bodhi[sattva]caryāvatāra*. It is apparently addressed to any intelligent monk or layman, i.e. to a bodhisattva, seeking a palatable and comprehensive introduction to the achievements of the great systematic and creative thinkers of Yogācāra, the most flourishing branch of Mahāyāna – almost, indeed, synonymous with Mahāyāna – in this

Words are left out, foreign ones inserted, the syntax is obscure or even wrong, etc. This example is typical of T as a whole. In some cases T even displays evident misreadings of S.

2. N(3858): *Ño* 256a-268a. – P(5866): *Ño* 270b-283a. – D(3895): *Ha* 51a-62a. – C: *Ha* 50b-62a. (A copy of C was kindly presented to me by Dr. Helmut Eimer, Bonn.)

3. Thus in the *grub mtha' chen mo* of 'Jam dbyaṅs bzad pa (1648-1722) we find (in vol. XIV of his *gsun 'bum*, New Delhi, 1973, f. 876). *ĀM*, 23 & 25 in the following form:
| *ñer len las skyes dri ma yis* || *bdag ſid dbyer med pa bsgrib ste* || *blo ni ſel sgoñ rnam pa liar* || *gzan gyi gzugs su snañ ba yin* || ... | *ji liar ſin tu mkhas pa yis* || *de liar 'di ſid gñis su snañ* || *sens kyi rnam pa 'khrul pa'i phyir* || *gzun dah 'dzin pa tha dad do* |. Here, as in other Tibetan sources, we do not have to do with a „paracanonical version“, but with quotations from an Indian text (in *casu* the *Tattvadaśakaṭikā* by Sahajavajra; P (3099): *Mi* 181 b-181a) quoting the *ĀM*.

4. P(5869): *Ño* 283a-419a (= A in the apparatus crit.). – D(3896): *Ha* 62a-108b (= H in the apparatus crit.).

5. Namely MK, I, 1. See WZKS, XXVI, p. 192, n. 81.

6. The general features of T can best be shown by an example. Compare thus the rendering of v. 107 in T with the rendering of the same verse given in the commentary to v. 17. The translators are the same: | *rmi lam du mñon yod yin la* || *dños po gzun ba'i stobs yin na* || *gzon nu ma sbrum bu thob pa* || *snañ phyir 'di ni mi rigs so* ||:

period. As such the ĀM is to be seen as belonging to the same genre as the two most important works addressed to "the educated public" in early Mādhyamaka, viz. Nāgārjuna's *Ratnāvalī* and Āryadeva's *Canuṣṭaka*. ĀM, as a didactic poem on Buddhist idealism, is in fact, for all we know, the first and only extant work of its kind.

The "popular" or general scope of the text may be gathered from its fairly limited use of abstruse technical terms, from its straightforward yet elegant and occasionally even poetical style (above all manifest in its frequent use of *drṣṭāntas*) and from its rather loose and casual structure as a whole⁷. That the author actually succeeded in his endeavour to gain a wide audience is clear from the fact that his work is quoted in a large number of later texts⁸.

This general scope on the other hand makes it a bit difficult to determine the specific doctrinal standpoint of the author, the more so as his work displays a good admixture of apparently heterogeneous Mādhyamika elements and even more so because the literary history and the development of Yogācāra philosophy are still far from being fully explored.

Still a consideration of the author's sources and his general background may help us some steps towards a better understanding of his historical position.

There are – as will be pointed out in the notes – numerous reminiscences of and allusions to earlier authors. There can be no doubt that the author of ĀM to some extent was acquainted with (some of) the works of Nāgārjuna (MK, YṢ, BV), Āryadeva (CŚ), Maitreya (nātha), Vasubandhu (*Abhidharmakośa*, *Karmasiddhiprakaraṇa*, *Viṃśatikā*, *Triṃśikā*), Dignāga (*Pramāṇasamuccaya*, *Ālambanaparīkṣā*, etc.) and Bhartṛhari (*Vākyapadiya*). Moreover there are several canonical allu-

sions to various sūtras, especially the *Laṅkāvatāra*. These authorities constitute the main elements of his intellectual background. To be sure the ĀM shows no traces of Tantric influence, which is, however, not the same as saying that our author was not acquainted with these trends.

As we shall see our author probably flourished in the first half of the sixth century A.D. or earlier, i.e. more than three centuries after the culmination of early Mādhyamika (viz. Nāgārjuna and Āryadeva), in a period where the academic life of Mahāyāna was totally governed by the religio-philosophical achievements and innovations of a large number of individual Yogācāra philosophers.

It is true that even after the appearance of the last major authoritative work of early Mādhyamika, viz. Āryadeva's CŚ, Mādhyamika works continued to be written by authors such as *Piṅgala, Budhapālita, etc. From a historical viewpoint these works, faithful as they are to the thought of Nāgārjuna and Āryadeva, are almost anachronisms, out of touch with the developments taking place within that part of Mahāyāna which was later to emerge as a separate "school", viz. Yogācāra. What had happened was that the new trends – first appearing in the *Samdhinirmocanasūtra* and the earliest strata of the *Yogācārabhūmi* and later systematized by Asaṅga, etc. – had gradually eclipsed or absorbed the "orthodox" or conservative school of Mādhyamika. This process of assimilation, or inclusivism, changed drastically and was brought, at least for the time being, to a halt in the middle of the sixth century A.D. As argued elsewhere, the person responsible for this schismatic change was Bhavya (ca. 490-570), who, in his attempt to restore Nāgārjuna's school, throughout his life severely criticized Asaṅga, Vasubandhu, Dignāga, etc. for their "subjective" interpretations of *āgama*⁹.

It is on this background that the historical significance of the ĀM should be assessed. It was written only a few decades before Bhavya launched his critique and thus created a schism within Mahāyāna. The ĀM is perhaps the last and most extreme example of "preschismatic syncretism" culminating in his identification of *sūnyatā* and *cittamātratā*. On this background it also becomes understandable why our

7. The prosody is also fairly uncomplicated: Out of a total of 282 stanzas 261 (possibly 264, see 232, 234 and 264 not available in S) are in the *Anuṣṭubh* metre. (Here the percentage of the *vipulā* may be calculated to ca. 5.) The remaining stanzas are composed in the following metres: *Indravajrā* (2, 265, 272, 274, 275, 278 and 281), *Indravamśā* (270, 273 and 276), *Śārdūlavikrīḍita* (225 and 271), *Rathoddhatā* (267 and 268), *Vamśastha* (279 and 280), *Puṣpitaḡra* (116), *Śikhariṇi* (128), *Upajāti* (277) and *Aupacchāṇḍasika* (269). 282 is not available in S (*Vamśastha*?).

8. See WZKS, XXVI, pp. 191-192. Moreover Iṣṭ-11ab is quoted by Yaśovijaya *ad* Haribhadra's *Sāstravārtāsamuccaya*, VI, 57 and 189 in D(3867): Ya 339a; P(2659): Ki 183a (| *nam pa du mas tha dad pa* || *dhos po rnam ni gos dan 'dra* || *stoṅ pa nid mes bsregs gyur na* || *thal ba'i dbye ba gaṅ yaṅ med* |).

9. See my papers "Bhavya's Controversy with Yogācāra in *Prajñāpradīpa*" and "Bhavya's Critique of Yogācāra in *Madhyamakaratnapradīpa*". Also M. David Eckel's contribution, *supra*.

author seems to have exerted no lasting influence within philosophical circles after Bhavya. On the other hand it is hardly surprising that some of the more general apothegms of the ĀM continued to be quoted in Tantric commentaries with outspoken eclectic and syncretistic strains.

3. The Author, his date and his work

The name of our author has already been discussed and settled as Kambala, or Kambalāmbara¹⁰, by Tucci who in 1956 published the Sanskrit text (with one Chinese and two Tibetan versions) of his brief *Navasloka* giving the *piṇḍārtha* of the *Aṣṭasāhasrikā* and thus being a sort of pendant to Dignāga's celebrated *Prajñāpāramitāpiṇḍārthasaṃgraha*¹¹. The style and doctrine of this text shows such a close resemblance to the ĀM that the available external and internal criteria agree in pointing to the same author¹².

In the *rGyud* section of the Tanjur a few tantric works are found ascribed to our author¹³. Neither from a literary nor a philosophical point of view can they bear comparison with ĀM or NŚ. On the other hand it cannot from this be ruled out that our author should also have some tantric works to his credit (not to say: to his debit!). Let us also recall that *Caryāgiti* no. 8 is ascribed to Kāmali, i.e., according to Munidatta, the commentator, Kambalāmbara¹⁴. Finally there is a single Sanskrit quotation from the *Adhyātmasādhana* occasionally ascribed to Kambala but otherwise apparently lost:

10. Other (spurious) forms of his name are Kamala, Kampala and Kambila. Occasionally -pā or -ambara(-pādāh) is added h.c.

11. See G. Tucci, *Minor Buddhist Texts*, I, Roma, 1956, pp. 209-231 for NŚ.

12. Cf. e.g. NŚ, 9ab (*yoginām api yaj jñānaṃ tad apy ākāśalakṣaṇam*) with ĀM, 110a (*yoginām api yaj jñānaṃ tad apy ajñānaṃ eva hi*).

13. For the list see *Tāranātha's History of Buddhism in India*, Simla, 1970, p. 408. The most interesting of these texts is the *Asambandhadṛṣṭi* (P: 3206). It has several striking parallels to passages in ĀM and NŚ.

14. See Per Kværne, *An Anthology of Buddhist Tantric Songs*, Oslo, 1977, p. 106. Regrettably Kværne skips far too easily over the question of the identity and date of the authors incorporated in the *Caryāgiti* (pp. 4-7), including Kambala. A.K. Warder's assignment of Kambala *et al.* to the period "+800 to +1200" corresponds to Kværne's and is also, as we shall see, wide of the mark (*Indian Kāvya Literature*, I, Delhi, 1972, p. 179).

*sthūlaṃ śabdamayam prāhuḥ sūkṣmaṃ cintāmayam tathā |
cintayā rahitam yat tad yoginām paramam padam ||*¹⁵

Whereas nothing – apart from legends – is known about the life and vicissitudes of Kambala his date may be calculated with a fair degree of certainty as follows. The *terminus post quem* is given from his acquaintance with Bhartṛhari (ca. 450-510) and Dignāga (ca. 480-540, or a few decades earlier). The *terminus ante quem* may be deduced from several circumstances: First of all he is quoted by Bhavya (ca. 490-570) and his ĀM, as said, is commented upon by *Asvabhāva, known also for his commentaries on the *Mahāyānasūtrālamkāra* and the *Mahāyānasamgraha* (translated into Chinese 648-649). Again, *Asvabhāva's commentary on the former seems to have been known to Sthiramati (ca. 510-570) whereas his commentary on the latter, as pointed out by Masaaki Hattori, was known to Dharmapāla (ca. 530-561). These facts suggest that Kambala and *Asvabhāva may even have been contemporaries. Moreover there are certain reminiscences of the ĀM in Dharmakīrti's *Pramāṇavārttika* (ca. 560). On this background we may assign Kambala's *floruit* to ca. 525, a date that seems to tally quite well with the stage of development reflected in the doctrine of the ĀM itself. Nevertheless this calculation should not rule out the possibility that Kambala's *floruit* may have to be pushed some further decades back in time. The dates of Bhartṛhari and Dignāga suggested above – following Frauwallner – depend on the date(s) assumed for (the two?) Vasubandhu(s)¹⁶. The date proposed for Vasubandhu the Kośakāra by Frauwallner, viz. ca. 400-480, in my opinion requires reconsideration. Moreover the fact that the author of the *Pañcakrama* – let us call him Pseudo-Nāgārjuna – seems to know Kambala's ĀM¹⁷, and the fact that the date of this much neglected author is also still a matter of dispute, makes it necessary to postpone a final decision on the date of Kambala. To conclude: For the time being it seems advisable to reserve a place open for the *floruit* of Kambala somewhere in the period, say 450-525 A.D.

15. *Caryāgiti*, p. 148; *Subhāṣitasamgraha*, p. 41; *Caryāmelāyanapradīpa*, P(2668) 103a (*Nañ gi bdaḥ nīd sgrub thabs*).

16. See recently his *Kleine Schriften*, Wiesbaden, 1982, pp. 851-854.

17. Ref. in WZKS, XXVI, p. 176, q.v.

4. The religio-philosophical system

The Ām is a literary and rather unsystematic presentation of a set of ideas originally of divergent provenance with a long and partly obscure prehistory, but, by the time of Kambala, already moulded into a coherent whole through the intellectual efforts of a long row of scholastic thinkers belonging to the Madhyamaka-Yogācāra tradition of Mahāyāna soteriology¹⁸.

So, instead of committing myself to a rather prolix analysis and paraphrase of the text in the order it unfolds itself, I shall attempt – on the presumption that it represents a consistent and coherent system of developed religious thought – to bring out the basic scheme lending meaning and function to the specific ideas in their individual ramifications. The presumption of an underlying system obviously implies that an exposition may be undertaken from almost any angle, but I shall approach my task from a “psychological” angle, seeing the unifying motive of the author’s thought in a “religious” urge for an unconditioned satisfaction – or *mokṣa* – only to be achieved with the help of but also only by transcending the range of rational understanding.

Kambala is first and last a devoted Buddhist firmly convinced that only the Buddha is in possession of a liberating insight into the true nature of things (*tatva*, *tathatā*, etc.) assumed to be pure mind (*cittamātra*) or emptiness (*śūnyatā*). This conviction – an *intellectus fidei*, as it were – is not based on personal experience but on the normativity of tradition (*āgama*) supported by the coherence of reason. The Buddha is believed to be consubstantial with true reality (*satya*), whereas the best a non-Buddha can aspire to is to know truth as it really is. The Buddha is held to be free from all moral and intellectual obstructions, whereas common Buddhists strive to get rid of these obstructions. According to Kambala Mahāyāna offers its adherents a way of abandoning *kleśa*- as well as *jñeya-āvaraṇa*, whereas Śrāvaka- and Pratyekabuddhayāna only offer a method to get rid of *kleśa-āvaraṇa*.

In its original or subtle state as believed to be personally experienced, or “seen”, by a Buddha, “mind” (*citta*) is *eka* without parts, it is

pure, without form and defilement in contradistinction to the mind of common people in samsara, which is defiled by passions and falsely appears as subject versus object. This bifurcation is really unreal, actually a “mistake” (*bhrānti*), but nevertheless an empirical fact held to have been asserting itself since time without beginning. This basic bifurcation and all its subsequent mental ramifications is engendered by the residues of previous volitional actions (*saṃskāravāsanā*) stocked as “potentials” (*bīja*) in “the store-consciousness” (*ālayavijñāna*), the basic but not the ultimate form of *citta* accounting for the samsaric continuity of recording and reproducing. Since Kambala does not discuss the concept of *āśrayaparāvṛtti* we may here add that the system requires a “revulsion” of the basis of empirical or samsaric existence in order to bring the energy-current of the *ālaya* to final cessation. What is required by a bodhisattva, then, is the purification of the passions engendering karmic energy which again bifurcates mind responsible for the beginningless process of defilement.

The important practical question therefore arises: *How* does one attain – mental purification, or liberation? The standard Yogācāra answer – and the core of the Ām – is: by means of *svabhāvatraya-bhāvanā*. With a clear allusion to Nāgārjuna Kambala makes it clear that the Madhyamaka answer: by means of *pratītyasamutpāda*, will not do. Kambala surely agrees that liberation consists in realizing emptiness (*śūnyatā*) but Nāgārjuna’s idea that all concepts and things are empty of “own-being” because they “arise” in mutual dependence – thus being neither existent nor non-existent, etc. – certainly needs further qualifications to prove fruitful. Emptiness must be emptiness of something somewhere, not just a universal lack of independent existence. Hence any “object” of cognition (*jñeya*) must have three characters or “natures”: an imaginary, a dependent and an absolute. Emptiness, then, is the emptiness of the unreal imaginary nature in the real dependent nature. Hence the dependent is necessarily the basis or “possibility” of the purification of the unreal. Without the real the unreal would not be unreal. But once the unreal is gone so is the real. This is the fully accomplished nature of the object of cognition – actually, as we now realize, no object after all, but pure mind without an object. So in the ultimate analysis there is no object, much less three natures of such an object. The doctrine of *svabhāvatraya* then is merely a meditational device presupposing the ontological doctrine of *cittamātra*. The important thing, as Kambala stresses again and again,

18. Our knowledge of Yogācāra is mainly based on the well-known contributions of S. Lévi, La Vallée Poussin, Lamotte, Frauwallner, Schmithausen and Nagao. Further valuable information may be had from Bhavya’s MHK(TJ), PP, XXV, and MRP.

is of course *bhāvanā*: the process of habituating ourselves to the fact that everything – as *āgama* and *yukti* shows – is only mind. Like other Yogācāras Kambala does not hesitate to adapt the Madhyamaka theory of *satyadvaya* to express his view: *saṃvṛti* is the state where mind falsely appears as subject versus object, *paramārtha* the state where mind is one without a second and pure.

We need not here follow the bodhisattva along the *darśana*- and *bhāvanāmārga* through the ten *bhūmis* until he finally becomes a Buddha. In accordance with the general scope of his work our author naturally presupposes these doctrines but abstains from delving further into these scholastic speculations.

Ālokaṃālā nāma idam

Snañ ba'i phreñ ba žes bya ba'i rab tu byed pa

|| Namō Buddhāya ||

1^a

1^b

1. ajñānatrayanāśāya svabhāvatrayabhāvanā |
 namas tasmai munīndrāya yenoktā cittamātratā |
 | mi šes gsum ni spañ ba'i phyir || rañ bžin gsum ni bsgoms pa yis |
 | gañ gis sems tsam du gsuñs pa || thub dbaṅ de la phyag 'tshal lo |
2. uktaḥ prapañcas tribhāvāntakena
 saṃkṣepataś cittavikalpamātram |
 tac ced apāstaṃ hṛdayād aśeṣam
 astaś ca janmapratisaṃdhibandhaḥ ||
 | srid gsum mtha' ru byon pas spros gsuñs pa |
 | bsdus nas sems kyi rnam par rtog pa tsam |
 | gal te de dag sems las ma lus spañs |
 | yañ srid 'chiñ ba'i skye ba yod ma yin |
3. bhavamokṣaparijñānāt tattyāgāptiphalodayaḥ |
 sarveṣāṃ eva sudhiyām adhyātmādhyayanaśramaḥ ||
 | srid dañ thar pa yonš šes pas || de spañs thob pa'i 'bras bu 'byuñ |
 | blo gros bzañ po thams cad ni || nañ sems pa la brtson pa yin |

2b rtog DCH: rtogs NPA

3d 'naśra': 'nam śra' M

A Wreath of Insight

1. Homage to the Buddha (*munīndra*) who has declared that [the entire universe] is only mind [consisting] in the development of the three natures in order to abandon the three kinds of ignorance!
2. The [Buddha, the] destroyer of the triple world has declared that the expanded world (*prapañca*) is, in brief, merely a construction of mind. If this [construction of mind] is cast out of the heart the fetter of rebirth will also be cast off.
3. By thorough cognition of existence and liberation the result of [respectively] abandoning and obtaining these [two] occurs. [Therefore] all [Bodhisattvas] of sound understanding [should] toil with spiritual studies.

1. *ajñānatraya* acc. to Comm. refers to ignorance of *parikalpita*- (cf. v. 130), *paratantra*- (cf. v. 66) and *pariṇipannasvabhāva* (cf. v. 27), but may also (?) be taken as referring to the three corresponding kinds of *niḥsvabhāvatā* (cf. e.g. *Triṃśikā*, 23-25, based on *Samdhinirmocana*, VII, the *locus classicus*). Ultimately the three *svabhāvas* are *cittamātra* (= *sūnyatā*, cf. v. 11), cf. *Laṅkāvatāra*, II, 196 (quoted by Comm. and *passim*) to which they serve as *saṃāveśa* (cf. v. 135), or *praveśa*. Further ref. *Mahāyānasamgraha*, II; May, p. 20; *Siddhi*, pp. 514-561; CS, III, 44-45; BV, 28. – No reason to read *bhāvanāt* (cf. T and MK, XXVI, 11) in b. – For *munīndra* v. MV, p.2 and the initial stanza of YŠ.
2. For *prapañca*, L. Schmithausen, *Der Nirvāṇa-Abschnitt in der Vinīcayasamgrahaṇī der Yogācārabhūmiḥ*, Wien 1969, pp. 137-142, and for *kāma*-, *rūpa*- and *ārūpyadhātu* (= *tribhava*) v. *Kośa* and *Siddhi*, *passim*. – Various views on *pratisaṃdhi*(*citta*) in *Siddhi*, pp. 195-199. – For *hṛdaya* cf. vv. 8, 128, 138, 271 (the "locus" of cognition). – Comm. quotes a verse (| *rnam par rtog pa ma gtoḡs par* || *'khor ba žes bya yod ma yin* || *des na rnam par mi rtog pas* || *riag tu khyod ni mya ñan 'das* |) also quoted in *Tatvasārasamgraha* (TP, No. 4534, 100b) from the *Ārya-Maṅjuśrīstotra*; cf. *Cittavajrastava*, 5.
3. Reminiscence of YŠ.6 in a and CS.VIII.21 (*adhyātmacintā*) in d (= *śruti*, *cintā* and *bhāvanā* acc. to Comm.). – The equivalents for a Bodhisattva registered in ĀM are: *sudhi*, *pañña*, *yogavī*, *maññin*, *saugata*, *prāñña*, *matimat*, *dhimat*, *dhira*, *yogin*, *budha*, *sugatātmaja*. In general this usage seems closer to Mādhyamika than to Yogācāra tradition.

4. rāgādimalinaṃ cittam saṃsāras tadviviktatā |
 saṃkṣepāt kathito mokṣaḥ prahīnāvarenaṃ jinaṃ ||
 | 'dod chags la sogs drir bcas sems || 'khor yin de las dben pa ñid |
 | sgrib pa spaṅs pa'i rgyal ba yis || bsdus nas thar pa yin par gsuṅs |
5. rāgaḥ svacittasaṃkalpas tamo dveṣaś ca dehinām |
 dharmā ye 'py apare bhāṃh kalpitā vitathātmabhīḥ || 2"
 | 'dod chags žc sdañ gti mug ni || lus can rañ sems rtog pa yin |
 | gañ žig chos ni gžan dag kyañ || byis pa brtags pa rdzun bdag ñid |
6. paramārthavikalpe 'pi nāvaliyeta paṇḍitah |
 ko hi bhedo vikalpasya śubhe vāpy aśubhe 'pi vā ||
 | dam pa'i don gyi rtog pa la'añ || mkhas pa de yis gnas mi bya |
 | dge ba'am mi dge ba yi yañ || rtog la bye brag ci žig yod |
7. nādhārabhēdād bhedo 'sti vahner dāhakatām prati |
 sprśyamāno dahaty eva candane jvalito 'py asau ||
 | rten gyi dbye ba la brten pa'i || me sreg ñid du bye brag med |
 | tsan dan gyi ni me 'dis kyañ || reg pa tsam gyis sreg pa ñid |
8. sarva eva prahātavyaḥ parikalpo 'lpako 'pi hi |
 hṛdaye 'bhiplavāyaiva bhrāntirūpā hi kalpanā ||
 | rnam par rtog pa chuñ ñu yañ || thams cad ñid du spañ bar bya |
 | 'khrul pa'i ño bo rnam rtog gis || sems ni mñon par bsld pa yin |
9. bhrāntir apy avīśuddhatvād indrajālavijrmbhitam |
 indrajālam api jñeyam cittavibhramamātrakam ||
 | 'khrul pa yañ ni ma dag phyr || mig 'phrul gyi ni rnam 'phrul yin |
 | mig 'phrul yañ ni šes bya ste || sems kyi yañ ni rnam 'phrul yin |

5h rtog NDC : rtogs P

6h nāvaliyeta MQ pro na sa liyeta ut T?

7a rten gyi NP : brten ciñ DC; b me NP : mes DC; c sprśya° : sprśa° M; d candane M :
 candana Q

8h spañ DC : spañ NP

9h vijrmbhitam : vidjambhitam M

4. In brief, samsara is [said to be] a mind sullied by [passions such as] desire, etc. The Buddhas who have abandoned the [two kinds of] obstruction have [also] said that liberation consists in being isolated from these [passions].
5. The desire, delusion and hatred living beings have is a representation of their own mind and so are all other concepts (*dharmā*) imagined by vain-natured simpletons.
6. A wise man [i.e. a Bodhisattva] should not even be devoted to the notion of an ultimate meaning, for what difference is there between the notion of pleasant and [that of] unpleasant [both being mere conceptual constructions]!
7. [To afford an example:] With regard to burning a different fuel (*ādhāra*) does not result in a different fire. The [fire] blazing in [cold] sandal-wood nevertheless burns when touched! [The same applies to conceptual constructions].
8. All conceptual constructions, no matter how feeble, must be abandoned, for a notion having the form of error (*bhrānti*) only leads to confusion in one's heart.
9. Because of [its] impurity error is also an apparition of magic (*indrajāla*). But magic must also be understood to be a mere confusion of mind.
4. The *āgama* alluded to is quoted *Tattvasaṃgraha*pañjikā, p. 230; *Dharmabindu*, p. 67; *Śāstravārtasamuccaya*, 404: *cittam eva hi saṃsāro rāgādikleśavāṣitam | tad eva tair vinirmuktaṃ bhavānta iti kathyate ||*. In other words: samsara is the *saṃkleśabhāga* of *paratantrasvabhāva*, nirvana its *vyavadānabhāga*, cf. *Mahāyānasamgraha*, IX, 1. – On *kleśa*- and *jñeyāvaraṇa*: *Siddhi*, pp. 566-572.
5. Cf. MK, XIII,1: *saṃkalpaprabhavo rāgo dveṣo mohaś ca kathyate* | and the *āgama* quoted *Prasannapadā*, p. 451.
6. Basically *paramārtha* is beyond thought and words (v. 247) but *Yogācāra* still reckons with three or four kinds of *paramārthasatya* (cf. *Siddhi*, pp. 550-551; *Vivrti* *Yogācāra* *pañjikā*, TD, No. 4052, 304b).
7. Cf. *Yogadrśṭisamuccaya*, 160: *candanād api saṃbhūto dahaty eva hūtiśanaḥ* |, Sandal often serves as a refrigerator.
8. For *bhrānti* ("objective illusion", or "materialized mind") v. *Laṅkāvatāra*, pp. 106-109; *Mahāyānasamgraha*, II,9. Roughly = *grāhyākāra* (cf. v. 26) or *nimittabhāga* (cf. v. 275).

10. iti cittasya tasyāś ca bhrānter advayadarśitā |
madhyamā pratipat saiva saiva dharmanirātmatā ||
| de phyir sems kyī de dañ de || 'khrul par gnīs su med par blta |
| dbu ma'i lam ni de ñid de || de ñid chos kyī bdag med pa |
11. bhūtakoṭiś ca sā saiva tathatā saiva sūnyatā |
samatā saiva sā muktiḥ saiva vijñaptimātratā ||
| yañ dag mtha' yañ de yin te || de ñid de bzin ñid stoñ ñid |
| mñam ñid de ñid de grol ñid || de ñid rnam par rig tsañ ñid |
12. sarvadharmāntare sattvān na dūre nāpi cāntike |
tathatākṛcchrasambodhād rūpam asyā na rūpyate ||
| chos kun nañ du chud pa'i phyir || riñ ba ma yin ñe ba'añ min |
| de ñid rtogs par dka' bas na || 'di yi ño bo dpyad mi nus |
13. svasaṃvedyā tu sā sauḥmyād buddhānāṃ sūkṣmadarśinām |
mādṛśaiḥ svāśrayasthāpi sthūladhibhir na dṛśyate ||
| rañ rig de yañ phra ba'i phyir || sañs rgyas rñams kyīs phra ba gzigs |
| rañ la gnas kyañ bdag 'dra bas || rtsiñ ba'i phyir ni mthoñ ba med |
14. dūrasaṃjñī bhaven mokṣe na katham cāna yogavit |
śūnyaḥ kalpitarūpeṇa dṛṣṭaḥ svātmani nirvṛtiḥ ||
| nam yañ rnal 'byor rig pa yis || thar pa riñ sñam mi bsam ste |
| brtags pa'i ño bos stoñ pa ñid || rañ dños mthoñ bas mya ñan 'das |
15. sūryāmbutimirasvapnagandharvanagarādayaḥ |
bhrāntayo 'py upakārāya bhrāntyantaranirākṛteḥ ||
| ñi chu rab rib rmi lam dañ || dri za'i groñ khyer la sogs pa |
| 'khrul pa yis kyañ dgos byed de || 'khrul pa gzan dag bzlog phyir ro |

2^b

- 10b bhrānter : bhrāntir M; 'khrul DC : 'phrul NP; med par NP : med pa DC; d
"nirātmatā Q : "nirātmakā M
- 12a sarvadharmāntare : sarvādharmāntaraṃ M; b cāntike : cāntake M
- 13a sva" : su" M; sau" : śau" M; b sū" : sū" M; kyīs NP : kyī DC
- 14a "saṃjñī" : "saṃjī M; mokṣe : mokṣa M; yis : yin NPDC; d nirvṛtiḥ M pro nirvṛtaḥ?
- 15c de NP : do DC; d "nirākṛteḥ : "nirākṛte M

10. So in this way one sees that mind and the error [it manifests] are not two [but one: *pariniṣpannasvabhāva*]. This is exactly the middle path, this is exactly the selflessness of phenomena ...
11. It is also the limit of the real, it is thusness, it is emptiness, it is sameness, it is liberation, it is a state of mere mind.
12. Since [thusness, etc.] is a reality present in all phenomena it is neither distant nor near. Since thusness is [very] hard to understand fully its nature cannot be represented.
13. It can, however, due to its subtlety be personally experienced by the subtle-seeing Buddhas. Though [thusness] rests in one's own body it cannot be seen by blockheads like me.
14. A yogin should in no way think that liberation is far away. [When he] is seen in himself as devoid of imagined nature [or duality, this cognition is] extinction.
15. Even errors such as water in the sun [i.e. mirages], cataract, dreams, cities of Gandharvas, etc. may be useful, for they dispel other errors.

10. Explaining *dharmanirātmatā* Comm. quotes BV, 25, q.v.
11. Similar lists of equivalents: *Madhyāntavibhāga*, I,14; BV,71 (with ref.). *Laṅkāvatāra*, X,174; *Samdhinirmocana*, p. 28 (cf. *Triṃśikā*, 25); *Siddhi*, s.s.v.; *Mahāyānasamgraha*, II,26.
13. Cf. *Viṃśatikā*, 22 and v. 142.
14. See the description of the liberated yogin, vv. 170 sqq.
15. For the *dṛṣṭāntas* v. *Mahāyānasamgraha*, II,27 (with ref.); CS,I,3 (with ref.). On *svapna* in particular, Hattori in *Indological and Buddhist Studies*, Canberra 1982.

16. tais tair viṣayasamkalpair divā vibhramitātmanām |
 gaḍham svapne 'pi tadvegād viṣamaṃ vāsanāviṣam ||
 | yul du kun brtags de dañ des || sad pa 'khrul pa'i bdag ñid kyi |
 | rmi lam brtan pa'añ de yi šugs || mi bzad pa yi bag chags dug |

17. aho mithyāvikalpasya saṃtānasyātisāndratā |
 gaṇḍasyevopari sphoṭaḥ svapne svapnāntaraṃ punaḥ ||
 | e ma'o brdzun pa'i rnam rtog gi || rgyun ni śin tu mthug pa ste |
 | rmi lam las kyañ rmi lam gzan || chu bur steñ du chu bur bzin |

18. abhūtaṃ khyāpayaty arthaṃ bhūtaṃ āvṛtya tiṣṭhati |
 avidyā jāyamānaiva kāmālātāṅkavṛttivat ||
 | yañ dag ma yin don snañ bas || yañ dag don ni bsgribs nas gnas |
 | rna rig pa yis bskyed pa ñid || mig ser nad kyis btab pa bzin |

19. abhinnaṃ api bhedena bahiḥ cāpy abahirgatam |
 viṣayākāraḥ saṃkhyāti cittam anekadhā ||
 | tha dad min pa'añ tha dad dañ || phyi rol min pa'añ phyi rol tu |
 | yul gyi rnam pa'i rñog pa yis || sems ni rnam pa du mar snañ |

20. sūryācandramasau vyoma tārācakraṃ vasaṃdharā |
 saritsāgaradikṣailāś cittasyaitā vibhūṭayaḥ ||
 | ñi ma zla ba nam mkha' dañ || skar ma'i tshogs dañ sa rnam dañ |
 | chu bo'i rgya mtsho phyogs dañ ri || 'di dag sems kyi sprul pa'o |

21. traidhātukam idaṃ yāvad ābhavāgraparicchadam |
 sarvam eva yad ākhyāti vijñānaviṣavipulṣaḥ ||
 | srid pa'i rtse mos yonīs bcad pa || kham gsum po ni 'di dag par |
 | ji ltar snañ ba 'di thams cad || rnam šes dug gi thig le yin |

16a brtags DC : brtag NP; c brtan : bstan NP : bltan DC; d °viṣam : °viṣaḥ M; bzad DC : zad NP

17b saṃtānasyāti° (sive vitānasyāti°) : vijñāntānāsyā° M

18a abhūtaṃ Q : abhūtaḥ M; yin NPDCAH pro yi?; b tiṣṭhati M : vartate Q; d °vṛttivat : °vṛttivat M

19a dañ DC : NP illeg.

21a traidhātukam : tridhātum M; c yad M : yathā T; d °vipulṣaḥ : °vipulṣaḥ M

16. For those whose souls are disturbed by day by various notions of sense objects the terrible poison of *vāsanā* due to their influence is at least as vehement in a dream.
17. Alas! Exceedingly vehement is the flux of false notions. It is like a boil upon a boil or like another dream in a dream.
18. As soon as ignorance occurs it shows an unreal thing and keeps on concealing the real: its symptoms are like [those] of the disease jaundice.
19. Sullied by the object-aspect mind appears in many ways: Though undivided [it appears to be] divided and without being external [it appears] as if external.
20. The sun, the moon, the sky, the host of stars, the earth, the rivers, the oceans, the quarters and the mountains – they are [all only] manifestations of mind!
21. All things that appear from this entire triple world up to the summit of existence are “poison-drops” of mind.

16. *viṣayasamkalpa* = *viṣayavijñapti* (*Triṃśikā*, 2) = *ākṛtivistijñapti* (v. 62). *Mahāyānasamgraha*, II,2 for eleven kinds of *vijñapti*.

17. Cf. *Śakuntalam*, II: *gaṇḍasyopari piṇḍaka* (also *Mudrārākṣasa*, V, etc.); *Karmasiddhi*, §15: 'bras kyi steñ du 'brum bu.

18. Quoted with some remarks in *Siddhi*, p. 548. – For *kāmālā*, J. Jolly, *Indian Medicine*, p. 105. – For *ātāṅka*, CPD, II, p. 49.

19. Recalls *Vākyapadiya*, III,3,57 (= *Traikālyaparikṣā*, 6), q.v.

20. Again recalls *Vākyapadiya*, III,7,41 (cf. *Yogavāsiṣṭha*, V,56,35), q.v. – The stanza is quoted by LVP (*Le Muséon*, N.S., XIV, p. 16, n.) from “*Śaṅkara*”, but I have failed to trace it in any of the works ascribed to him.

21. *bhavāgra* = *naivasamjñānāsamjñāyatana* (Comm.); *Kośa*, *Siddhi*, *passim*.

22. yadi khyāti katham nāsti khyātiḥ kenāsadātmakā |
na sattvaṃ khyātiḥ khyāti svapne kiṃ tu na dṛśyate ||
| gal te snañ na ji ltar med || snañ ba ji ltar med dños yin |
| snañ phyir yod pa snañ ma yin || ci ga rmi lam mi snañ nam |
23. pracchādītātmanirvedhāḥ kalaṅkair upadhānajaiḥ |
pararūpeṇa bhāsante sphaṭikā iva buddhayaḥ ||
| lhag pa'i dri ma skyes pa yis || rañ gi ño bo ñes rtogs bsgribs |
| gžan gyi ño bor snañ ba ste || blo rnam sél dañ 'dra ba yin |
24. saṃskāravāsanālepe na dṛśyo 'pi svabhāvataḥ |
prāpyaivopacayaṃ kāle vikalpo dṛśyatām gataḥ ||
| rañ bžin ñid ni mi snañ ba'añ || dus kyis bsags pa thob pa yis |
| 'du byed bag chags kyis bsgos pas || rnam par rtog pa snañ bar 'gyur |
25. ekam api dvidhā khyāti cittam ākāraviplavāt |
grāhyagrāhakabhedenā katham apy atikauśalāt ||
| sems ni rnam par bsad pa'i phyir || gcig ñid gñis su snañ ba yin |
| gzuñ dañ 'dzin pa'i dbye ba la || śin tu mkhas pa cis ma yin |
26. grāhyākāro nirihatvād bahirvad avabhāsate |
grāhakas tu sajjivatvāt punar antaḥ sphurann iva ||
| gzuñ ba'i rnam pa mi gyo'i phyir || phyi rol lta bu ñid du gnas |
| 'dzin pa'añ srog dañ bcas pa'i phyir || nañ ni gyo ba lta bu ñid |
27. nātra kiṃ cid bahir nāntar itaretarasiddhitāḥ |
nāntarāle na nāsty eva cittamātravyavasthitāḥ ||
| 'dir ni phyi nañ cuñ zad med || phan tshun dag ni grub pa'i phyir |
| bar na ma yin med min te || sems tsam du ni gnas phyir ro |

22b khyātiḥ kenāsad° : khyāti nākāsad° M

23c bor AH : bo NPDC

24b kyis NP : kyi DC; c °cayam : °caya M; bsgos DC : bsgoms NP; d rtog DC : rtogs NP

25d °śalāt : °śilāt M

26b avabhāsate : abhāsate M; d gyo'i NDC : byo'i P

3b

22. *Opponent*: If it appears why [do you claim that] it does not exist, [for] how can an appearance have an unreal nature? – *Reply*: Reality cannot appear as an appearance: Is something [unreal] not seen in a dream [for instance]?
23. [When their] certainty of themselves is covered by blemishes born from individual limitations (*upadhāna* = *upadhi*) minds appear with another nature [than their true one], just like crystals.
24. Though a conceptual construction cannot be regarded as something real in itself, it becomes visible as soon as it, in the course of time, attains growth tainted with the impressions (*vāsanā*) of formative forces.
25. Though mind is [really] one it appears twofold by an exceedingly skilful diffusion of [the two] aspects.
26. Since it is immovable the objective aspect appears externally whereas the subjective [aspect] seems to throb inside because it is [taken to be] alive.
27. But here [in reality] there is nothing outside or inside, because both are mutually established. It is not between. But it is certainly not totally non-existent, for it is established as mere mind.
22. Only the appearance (i.e. *paratantrasvabhāva*), not the object (*parikalpita-svabhāva*), is real. Cf., in general, L. Schmithausen, *Mañḍanamiśra's Vibhramaviveka*, Wien 1965.
23. For the *sphaṭika*: **Śataśāstra* (= **Śataka*), p. 27; *Samdhinirmocana*, VI,8-9; *Paramārthasāra*, 16 & 60; *Vākyapadīya*, III,3,40; *Madhyamakahrdayakārikā*, V, 21; *Bodhiśattva* | *caryāvatāra*, IX,19cd-20 (read, with Tib. and Mong., as 20cd: *anilave na tan nilam kuryād ātmānam ātmānā* ||).
24. For *upacaya*: CPD, II, p. 439; *Kośa*, s.v.
25. Cf. v. 50,84; *Pramānaviniścaya*, I, 45.
26. Recalls *Ālambanaparikṣā*, 6 (E. Frauwallner, *Kleine Schriften*, Wiesbaden, 1982, p. 836).
27. *atra* = *pariniṣpannasvabhāve*.

28. rāgo hi nendriyagrāme naivārtheṣu na cetasi |
na parastho na cātmastho nāpi san nāpy asann asau || 4^a
| dbaṅ po'i grōn du 'dod chags med || don rnams la min sems la min |
| bdaḡ la gnas min gzan gnas min || de ni yod min med pa'an min |

29. avibhāvitāsambandhakāraṇāc cittavibhramāt |
kuto 'py abdadhivivarād vajrāgnir iva jāyate ||
| ma brtags 'brel pa'i rgyu yis ni || sems kyi 'khrul par gyur las yin |
| ga la yi yaṅ sprin naṅ nas || gnam lcags 'bab par 'gyur ba bzin |

30. evaṃ dveṣaś ca mohaś ca yāś cānyāḥ kleśajātayaḥ |
dhātutrayavisarpiṇyaḥ kalpanāviśasambhavāḥ ||
| de bzin ze sdaṅ gti mug daṅ || ñon moṅs rigs gzan gaṅ yin pa'an |
| khamṣ gsum du ni khyab byed pa || rtog pa'i dug las kun tu byuṅ |

31. kalpanāpi nirādhārā naivāsti paramārthataḥ |
jvalantī vyomni kiṃ dṛṣṭā kena cid agnināśanī ||
| rtog pa yaṅ ni gzi med pa || yaṅ dag ñid du yod ma yin |
| 'ga' yis me lce 'bar ba ni || nam mkha' la mched mthoṅ ñam ci |

32. kathitaḥ pratipakṣo 'pi munīndreṇāsubhādikāḥ |
śaṅkāviśavināśāya tajjñaiḥ kuḥakamantravat ||
| mi sdug la sogs gñen po'i phyogs || thub pa'i dbaṅ pos gsuṅs pa ni |
| dug zin dogs pa zi ba'i phyir || mkhas pas rdzun gyi sñags bzin no |

33. na kundam utpalādy asti na puriṣādy avastuke |
svapnavṛttāy iva strīṇāṃ jāgradvṛtteḥ kalevare ||
| kun da zla ba pad sogs med || bsaṅ sogs med ciṅ dños yod min |
| sad pa'i skabs kyi bud med lus || rmi lam gyi ni skabs bzin no |

28b naivārtheṣu : naivātmye 'rtheṣu M

29a avibhāvitā° M pro avicārītā° ut T?; b kyi : ni NPDC; c yi NP : yin DC

30b 'jātayaḥ : 'yātayaḥ M; d 'nāviṣa° : M illeg.

31a gzi NDC : bzi P

32d 'vat : 'vit M; rdzun NP : brdzun DC; sñags NP : bsñags DC

33c kyi DC : kyis NP; d 'vṛtteḥ : 'vṛttiḥ M

28. Since desire is not in the multitude of senses, not in the objects and not in mind, it does not rest in something else, it does not rest in itself, it is not existent and it is not non-existent.
29. [Nevertheless desire] arises from an error of mind due to a relation to an unrealized [object], just like a thunderbolt suddenly [descending] from a fissure in a receptacle of clouds.
30. Thus hatred, delusion and other kinds of passions spreading in the triple world arise from the poison of conceptual constructions.
31. [Like passions] a conceptual construction also has no [objective] foundation. It certainly does not exist in an ultimate sense. Surely someone has seen a flash of lightning blazing like fire in the sky!
32. *Opponent*: But the Buddha has recommended [meditation on something] unpleasant as an antidote [to desire]? – *Reply*: [Certainly, but only] in order to get rid of the poison of fear, just like a false incantation [uttered] by clever [sorcerers]!
33. As there is no excrement, etc. in the unsubstantial body of women in the state of sleep, there is no “jasmine” [i.e. teeth], “waterlily” [i.e. face], etc. when one is awake.

28. Cf. *Tarkajvālā*, TP, No 5256, 74a; *Bodhi[sattva]caryāvatāra*, IV, 47.

29. *avibhāvitā*: CPD, I, p. 475, but cf. *Pramāṇasamuccaya*, I, 11d. – Cf. *ākasmikamahāśani* (= *acinīlitavajrapāta*) in *Bodhi[sattva]caryāvatārapañjikā*, p. 60.

31. *Triṃśikābhāṣya* (p. 16, l. 10) criticizing Bhavya (?) differs: *upacārasya ca nirādhārasyāsambhavād avāṣyaṃ vijñānapariṇāmo vastuto 'sty upagantavyo yatrāt-madharmopacārah pravartate. ataś cāyam upagamo na yuktikṣamo – vijñānam api vijñeyavat saṃvṛtīta eva, na paramārthata itī; saṃvṛtīto 'py abhāvaprasaṅgān na hi saṃvṛtīr nirupādānā yujyate*. Cf. v. 246. In the *satyadvaya*- perspective *kalpanā* only has a substratum *saṃvṛtītaḥ*, not *paramārthataḥ*. Apparently ĀM does not (like Vasubandhu, etc.) presuppose the Sautrāntika doctrine of *vijñānapariṇāma*, but cf. v. 61d (*cittasthā karmavāsanā*).

32. The *viparyāsa*s and, based on them, the *kleśa*s are *pralīyasamutpanna*, etc.: MK, XXIII, ŚS, 9-14, etc. – The term *śaṅkāviṣa* also in *Mahāyānaviṃśikā*, “11a” (cf. v. 120). – Comm. quotes BV, 20, q.v.

33. Cf. *Gauḍapādīyākārikā*, II, 9-10.

34. iti matvā dvayaṃ mithyā rāgo vairāgyam eva ca |
na kva cid bhinnamuṣṭitvād rājyate na virājyate || 4^b
'dod chags dañ ni chags bral ñid || de ltar šes na gñi ga rdzun |
'ga' žig chañ pa phye ba la || chags pa ma yin chags med min |
35. vairāgyaṃ yasya rāgo 'pi tasya niḥsaṃśayaṃ punaḥ |
tasmād rāgaprahāṇāya vairāgyam api na spr̥šet ||
gañ žig chags dañ bral ba des || slar yañ chags skye the tshom med |
de phyir 'dod spoñ don gñer bas || chags bral la yañ brten mi bya |
36. aho lokād atītasya mārgasyāsa viviktatā |
yat satyapadam anyatra tad eveha mṛṣāpadam ||
e ma'o jig rten las 'das pa'i || lam 'di rnam par dben pa ñid |
gañ žig gžan gyi tshig bden na || de ñid kho nas tshig 'di brdzun |
37. bhūtam apy upaghātāya yad uktaṃ syān mṛṣaiva tat |
satyāsatyena ko 'rthārthas tat satyaṃ yat parārthakṛt ||
gnod pa byed la bden par yañ || gañ žig smra bar brdzun pa ñid |
bden dañ brdzun par ci žig dños || gañ žig gžan don byed de bden |
38. satyasya satyato jñānaṃ satyam āhur mañiṣiṇaḥ |
satyaṃ tv asatyataḥ paśyan na satye vyavatiṣṭhate ||
bden la bden pa'i ye šes ni || mkhas pas bden par gsuñs pa yin |
bden pa brdzun par mthoñ ba yis || bden pa la ni gnas mi bya |
39. bālalokasya vacasām asatyaṃ satyato varam |
yātavyasya dhiyo 'tattvāt sarvasyānte tadātmatā || 5^a
byis pa'i 'jig rten rnams kyi tshig || bden pa las ni brdzun pa mchog |
thob blo de ñid min pa'i phyir || thams cad mthar ni de'i bdag ñid |

34b rdzun NP : brdzun DC; c 'ga' žig chañ pa phye NDC : mga' žig 'chañ ba che P

35b skye NP : kye DC

36a lokād atītasya : lokātyatītasya M

37a upaghātāya : uparghatāya M

38b mañiṣiṇaḥ : mañiṣiṇa M; c satyaṃ tv a° : satyatva M; mthoñ ba NP : 'thob pa DC

39a kyi DC : kyi NP; c dhiyo 'tattvāt : dhiyatattvāt M; thob NP : thos DC; d sarvasyānte : sarvasyante M

34. Being thus convinced that the two of them, i.e. passion as well as dispassion, are false, [a yogin] neither desires or detests anything, because [both of them] are [empty like] an opened fist.
35. One who is dispassioned will no doubt also become passionate again. Therefore, in order to get rid of passion, one should not even come in contact with dispassion.
36. Oh! the exclusiveness of this way which transcends the world! That which is a word of truth elsewhere [i.e. in Śrāvakayāna] is simply a false word here [in Mahāyāna]!
37. Even if a statement is "true" but leads to injury, it is in fact false. What is the real meaning of true and untrue? That which is useful to others is true!
38. Sages state that [the real] truth is the cognition (*jñāna*) of truth as truth. But if one regards [something] true as untrue [such a Śrāvaka] does not abide by truth.
39. For the world of simpletons [i.e. Śrāvakayāna] the untruth of words is better than the truth, for, since [the verbally based] idea of [an external object] to be arrived at is false, all [words] ultimately have the nature [of being false].

34. Cf. YŚ, 58 (with ref.). – *bhinnamuṣṭi* = *riktamuṣṭi*, v. CS,III,7 (with ref.).

36. *anyatra* = *Śrāvakayāne*; *satyapada* = *aśubhabhāvanādi* (Comm.).

37. Recalls RĀ, II, 35, q.v. Also *Subhāṣitāvali*, 2969.

39. An echo of CŚ,IX,25, q.v. Comm. explains by ref. to *Vimśatikā*, 8 and adds: *blo'i sgra ni sgra'i šes par bstan to* (cf. *Bodhi[sattva]caryāvatāra*, IX,2d: *buddhiḥ sam-vṛtir ucyate* ||).

40. iti tāvan mṛṣā sarvaṃ yāvad yāvad vikalpyate |
 tat satyaṃ tat tathābhūtaṃ tattvaṃ yaṃ na vikalpyate ||
 | dños po gañ rnam brtags pa || de dag thams cad brdzun pa yin |
 | de bden de ni yañ dag mtha' || gañ žig ma brtags de ñid yin |

41. āhopuruṣikādhmāter ata eva na tiṣṭhate |
 sādhanair dūṣaṇaiś cārtho yatheṣṭam upaniyate ||
 | e ma'o skyes bu ma dul ba || de ñid phyir ni gnas med pas |
 | sgrub pa dañ ni sun 'byin pas || ji ltar mos pa'i don du 'jog |

42. mahāyānābhiññānāṃ śreyasī dhandhataiva hi |
 paṅgutaivādhvanaṣṭānāṃ dūranāśān na śighratā ||
 | theg pa chen po mi šes pas || blun pa ñid ni legs pa yin |
 | lam nor ba las 'phye bo ñid || mgyogs pa ma yin riñ phyin brlag |

43. yeṣāṃ bhaktir mahāyāne saugatās te pare gatāḥ |
 svayūthyāś cāpi pātālam amārgaśvabhṛavibhramāt ||
 | gañ dag theg pa che la gus || de ni bde bar gšegs pa pa |
 | rañ sde gžan dag dman la gžol || lam min gyañ sar 'khor phyir ro |

44. sampravṛttau ca cittasya na vicāro 'vatāryate |
 buddhisāmyād aśeṣānāṃ saṃsāraprahaṭiṃ prati ||
 | sems kyi yañ dag 'jug pa yi || rnam par dpyod la mi 'jug gi |
 | 'khor ba rab tu spañ ba'i phyir || thams cad blo ni mthuñs pa yin |

45. samṭatyā vartamāno 'sāv anādinidhanātmakāḥ |
 kiṃsvabhāvo 'stīti prāññaiḥ saṃsāraḥ parimṛśyate ||
 | rgyun mi 'chad par 'jug pa de || thog mtha' med pa'i bdag ñid can |
 | 'khor ba'i rañ bžin 'di ci žes || šes rab can ni yoñs su tshol |

5^b

40. Thus everything is false in so far as it is conceptually conceived. It is the truth, it is the true reality which is not conceptually conceived.
41. It is therefore only due to their being puffed up that their self-conceit (*āhopuruṣikā*) does not stop: a thing [though really unreal] is even established [by them] by means of proofs and refutations as they please!
42. For those who are not conversant with Mahāyāna it is naturally better to remain dull, just as [it is better] for those who have lost their way to be lame rather than to hurry on, because [otherwise they will soon be] lost altogether.
43. Those who are devoted to Mahāyāna are [true] Buddhists. The others – even if they are from our own sect – have gone to the lower region, since they wander about in the hell of the wrong way.
44. [Wise men] do not undertake a critique of the procedures (*saṃpravṛtti*) of mind, since all [of us] have the same intention about overcoming saṃsāra.
45. Wise men inquire thus: "What is the nature of this saṃsāra which continually proceeds without beginning and end?"

41. For *āhopuruṣikā*, see *Karmasiddhi*, 29 (with ref.); *Prasannapadā*, p. 470; *Saddantī*, p. 867.

42. For the idea, v. 277. The danger of misunderstanding Mahāyāna: MK, XXIV, 11; RĀ, II, 19 sqq.; CŚ, XII, 12, etc.

44. For the idea of accepting *vyavahāra*, "*kāryavaśāt*" (YŚ, 33), without further *vicāra* (cf. the later term: *avicāraikāraṇi*, etc.) see e.g. MV, p. 120 and the quotations given there.

40d yaṃ na Q : yatna M

41a āho° : aho° M; b eva : evā M

42b dhandha° : dhanva° M; ñid NP : 'di DC; c paṅgu° : paṃśu° M; bo DC : 'o NP

43c svayūthyāś : svayūthās M; dman : sman NPDC; d "śvabhāra" : "śrāca" M

44a kyi : ni NPDC (cf. 29b); b na : ca M

45a 'chad DC : mchad NP; d saṃsāraḥ : saṃsāra M; ni NP : gyi DC

46. prabhavaḥ pralayaś caiva viśvasyāsyā kutaḥ kva vā |
vāsanābījataḥ svasmād ālayajñānasamsthītāt ||
| sna tshogs 'di dag gaṇ las 'byuñ || gaṇ du yaṇ ni 'gag par 'gyur |
| rañ gi bag chags sa bon gyi || kun gzi rnam par śes pa las |
47. sarvabījakasamsiddhiḥ svapnamūrcchāpramattataḥ |
vijñāpteś ca niruddhāyāḥ samāpattyudbhavāt punaḥ ||
| gñid log brgyal dañ mi dran dañ || rnam par śes pa 'gags pa las |
| sñoms par 'jug las snañ bas na || sa bon thams cad pa ñes grub |
48. indriyārthodbhavaṃ viśvaṃ pravṛttijñānasamjñakam |
abhinnaṃ ālayajñānāt tatraivāliyaṭe punaḥ ||
| dbaṇ don las byuñ thams cad ni || 'jug pa'i rnam par śes śes bya |
| kun rnam śes dañ tha dad min || phyir yaṇ de ru 'gag par 'gyur |
49. jalavat taralais tais tais taraṅgair bhinnarūpatām |
darśayitvā kṣaṇād yāti punaḥ staimityasuptatām ||
| chu gyos pa las de dañ der || rlabz ni tha dad dños 'byuñ bzin |
| skad cig la ni snañ ba ñid || phyir yaṇ mi gyo gñid log bzin |
50. dvidhākhyānaṃ hi yat tasya tatra yukter agocaraḥ |
sahasoccāritasyeva śabdasya pratiśabdake ||
| de ni gñis snañ gaṇ yin pa || rigs pa'i spyod yul de ma yin |
| skad cig la ni brjod pa yi || sgra dañ sgra brñan ji bzin no |
51. mājākāra ivākārān vividhān darśayan muhuḥ |
dr̥ṣṭvā kiṃ cid rahasyajñāṃ svabhāve vyavatiṣṭhate ||
| sgyu ma mkhan gyis skad cig la || rnam pa sna tshogs ston pa na |
| 'ga' žig gsañ ba'i gnas śes la || rañ bzin rnam par gnas pa bzin |

46b yaṇ DC : 'aṇ NP

47a °samsiddhiḥ : °samddhiḥ M; b °pramattataḥ : °klamattataḥ M

48a viśvaṃ (sive sarvaṃ) om. M; b śes NP : žes DC; c ālaya° : āla° NP; rnam A : rnam NPDC

50c yi : yin NPDC

51a gyis DC : gyi NP; d svabhāve : svabhāvo M

46. "From what does the entire [world] arise? and where is it dissolved?" – [it arises] from its own *vāsanā*-seed stocked in the store-consciousness!
47. The [existence of the store-consciousness] containing the seed of everything is fully established from the [fact that] consciousness, though [previously] extinct, arises again, also from drowsiness, faint, inattentiveness and [nirodha- and asaṃjñi-] *samāpatti* [as well as *āsaṃjñika*].
48. The entire appearance as senses and objects is known as the "manifestation-consciousness" (*pravṛttivijñāna*). [Though really] not different from the store-consciousness it is absorbed in it again.
49. [Consciousness is] like water [which], having displayed a form divided by various tremulous waves, immediately enters "the sleep of immobility" again.
50. Surely the fact that it appears twofold is a case beyond the range of rationality, just as in [the case of] the echo of a suddenly uttered sound.
51. It [i.e. the way the non-dual consciousness appears as two] is like if a magician suddenly shows various figures to [a colleague] knowing the trick and already having seen some of it: [then] it remains in its original [non-dual] nature.
46. Cf. *Viṃśatikā*, 9 and *Mahāyānasamgraha*, I (with ref.) for *ālayavijñāna*.
47. Cf. *Triṃśikā*, 2d (Comm.) and *ibid.*, 16 (based on *Viniścayasamgrahaṇi*, TD, No. 4038, 8b, q.v.); *Pañcaskandhaprakaraṇa*, §26; *Dharmadharmatāvibhāgavṛtti* (TD, No. 4028, 35a) which adds *myos pa* like *Tarkajvālā* (TP, No. 5256, 220b); *Siddhi*, p. 398 sqq.
48. Cf. *Triṃśikā*, 15, etc., and "Candrakīrti's refutation of Buddhist idealism", in *Phil. East and West*, XXXIII, pp. 251-262. – *Mahāyānasamgraha*, p. 3⁺ for *āliyaṭe*.
50. Cf. the remarks on the incomprehensibility of a *pratibimba*, *Kośa*, III, p. 35.
51. For the example: *Samdhinirmocana*, I,4; *Mahāyānasamgraha*, III,12.

52. nīlāhitanirbhāsam ātmanāḥ kṛkālāsavat |
bālānām darśayaty anyad anyad dravyaṃ maṇiṣiṇām ||
| byis pa rnams la gžan du snañ || mkhas la dños po gžan yin te |
| sño dan dmar por ñes snañ ba'i || rtsaṅs pa yi ni bdag ñid bžin |
53. rūpam asya matam svaccham nirākāram nirañjanam |
śakyam ca na hi taj jñātum abuddhena kadā cana ||
| 'di yi rañ bžin dri med 'dod || rnam pa med ciñ brjod du med |
| sañs rgyas min pas nam yañ ni || de yi ño bo šes mi nus |
54. buddho hi na tathā vetti yathāyam itaro janaḥ |
pratityatām tu tasyaiva tām jānāti sa eva hi ||
| tha mal skye bo 'di dag bžin || de bžin sañs rgyas kyis mkhyen min |
| rab tu grags pa de ñid de || de ñid kho na des mkhyen no |
55. vāyam tu kevalam brūmaḥ prṣtvā sāstrāgamādibhiḥ |
jātyandhā iva rūpasya gocaratvaṃ sacakṣuṣaḥ ||
| luñ dan bstan bcos la dris nas || bdag cag smra ba 'ba' žig tsaṃ |
| mig dan ldan pa'i spyod yul gyi || gzugs ni dms loñ rñams kyis bžin |
56. bhaviṣyati hi sāvasthā jñānāñjanaviśeṣataḥ |
munindra iva yat sarvaṃ drakṣyāmas tattvam ātmanā ||
| ye šes mig sman khyad par gyis || gnas skabs de ru ma 'oñs 'gyur |
| gañ phyir thub pa'i dbaṅ po bžin || bdag cag de ñid bden mthoñ 'gyur |
57. bhāvayate yad yad evetaḥ pāramparyeṇa bālīśaiḥ |
tat tad eva puraḥ khyāti bhāvanābalanirmitam ||
| byis pa rnams kyis yañ dan yañ || 'dir ni gañ dan gañ bsgoms pa |
| de dan de la mdun na snañ || bsgoms pa'i stobs las byuñ ba yi |

52b la DC : pa NP; d rtsaṅs pa AH : gtsaṅ sbra NPDC

53c jñātum : jñāntam M

54c pratityatām : pratityajān M (pro "jām [scl. avasthām, v. 55 in M]?) : d jānāti : jāti M; des DCA : de NP

55(=56 in M)a kevalam : keva M; prṣtvā : sprṣtā M

56(=55 in M)d ātmanā : ātmanāḥ M

57ab evetaḥ pāramparyeṇa : evetayonapunyena M; c tat tad : tac cad M; d "nirmitam : "nirmitaḥ M

52. [Consciousness] shows one thing to fools, another to sages, just as a chameleon [shows variously] its blue and red appearance.
53. The nature of this [consciousness] is maintained to be transparent, formless and unmanifest, and it can, in fact, never be cognized by one who is not a Buddha.
54. A Buddha does not understand [things] thus [by way of subject-object] as other people do, for he is in fact the only one who knows this state of dependence of this [consciousness] as such [i.e. *pariṇiṣpannasvabhāva*].
55. We, however, only speak [about it] having consulted with commentaries and canonical texts, just as [people] blind from birth [speak about] the world of form [only visible] to one who has eyes to see.
56. By [applying] a particular "collyrium of cognition" that state [i.e. *pramuditā*, etc.] will of course come, so that, like the Buddha, we ourselves shall see the whole truth.
57. Anything which fools imagine here [in this world] uninterruptedly appears before [them] created by the power of *bhāvanā*.

52. For ab cf. *Pramāṇavārttika*, III,403; for cd *Laṅkāvatāra*, X,178.

53. Quoted (with *Vinīśatikā*, 22) in K. Mimaki, *Blo gsal grub mtha'*, Kyoto, 1982, p. 126.

54. *itara*: CPD, s.v. – Ms has *pratityajān* (i.e. -jām), scl. *avasthām*, which may account for the inverted order of 55 and 56 in Ms. – Tib. possibly read *pratititattvaṃ* (?).

55. For a see *Guhyaśiddhi*, II, 4a.

56. The *avasthā* is *pramuditā* (Comm.), but cf. v. 142.

57. Cf. v. 117 and *Pramāṇavārttika*, III,284.

58. bādhyate 'ngam anabhyāsāt pravārair api saṃvṛtam |
tīvrais tuhinasampātaiś cakṣuṣī neti vismayah || 6^b
| gos rñams bgos kyañ ma goms pas || yan lag la ni gnod pa yi |
| śin tu grañ ba'i ba mos kyañ || mig la ma yin ño mtshar che |
59. bhāvanāyogasāmarthyāt pāṇibhyāṃ mṛditaś ca |
carmaṇo carmakārasya daurgandhyaṃ nātibādhakam ||
| goms pa'i stobs dañ 'brel pa'i phyir || lag pas kyañ ni ñied byed pa'i |
| mñied mkhan la ni lpags pa yi || dri ñas śin tu gnod pa med |
60. bhakṣitaṃ maraṇāyaiva viṣam ādau śarīriṇām |
tad evābhyāsayogena bhavaty ante rasāyanam ||
| lus dañ ldan pas thog ma ru || dug zos pas ni 'chi ba ñid |
| de ñid goms pa'i sbyor ba yis || mthar ni bcud kyis len du 'gyur |
61. kuto vā bhūtasambhūtiḥ karmataś cen na yuṣyate |
bhūtānāṃ tair asambandhāc cittasthā karmavāsana ||
| 'byuñ ba rñams kyañ ga las byuñ || las las še na mi rigs te |
| 'byuñ rñams de dañ 'brel med de || las kyi bag chags sems gñas phyir |
62. tenaivākṛtivistijñaptiḥ saumyā sukṛtakāriṇām |
himsrāṇāṃ bhīṣaṇātyarthaṃ vyāgrasimharkṣabhoginām ||
| legs byas rgyu yi rnam rig ni || de phyir ži ba'i rnam pa yin |
| stag dañ señ ge dom dañ sbrul || gsod ciñ śin tu 'jigs pa yin |
63. hastapādādivikṣepaḥ kathaṃ vā syāt kriyāntare |
yadi na jñānarūpatvaṃ bhūtānāṃ parikalpyate || 7^a
| gal te še pa'i dños ñid la || 'byuñ bar brtags pa ma yin na |
| rkañ pa lag pa'i gyob la sogs || ji ltar gžan las byas par 'gyur |

58a bādhyate : vādhyate M; bgos NP : bsgos DC; b saṃvṛtam : saṃvṛtaiḥ M; yi NP :
yis DC

59b ñied NPA : ñid DC; c carmaṇo : ścarmaṇī M; lpags DCA : pags NP

60d bhavaty ante : bhavante M; kyis DCAH : kyi NP

61a kuto vā T : kuto 'yam M; b še na NP : skyes žes DC

62a yi DC : yis NP; c himsrāṇāṃ : hisrāṇāṃ M

63b brtags NP : brtag DC

58. Even if it is enveloped in coverings the body is harassed by
severe falls of frost because it is not used to it, but the eyes [being
used to it] are not. That is astonishing!
59. Again, on account of the application of *bhāvanā* the stench of a
hide rubbed with both hands is not too distressing to a tanner.
60. Poison which is eaten in the beginning leads to the death of living
beings, but thanks to practice (*abhyāsa* = *bhāvanā*) it in the end
becomes an elixir of life.
61. Now, from what do the elements arise? – From karma? – No,
that is not reasonable, because the elements are not connected
with the [good and bad] kinds of karma, since the *vāsana* of
karma [only] rests in mind.
62. Exactly for this reason the consciousness of an image is pleasant
to those who perform good karma, but to those who are mis-
chievous that of tigers, lions, bears and snakes is exceedingly
terrifying.
63. Or how could one, when being active, toss hands and head, etc.
about, if the elements are not assumed to have the nature of
cognition (*jñāna* = *citta*)?

59. The term *bhāvanāyogasāmarthya* occurs several times in the *Guhyasiddhi*.

61. Comm. quotes *Kośa*, IV,1: *karmajaṃ lokavaicitryam*. – *Viṃśatikā*, 6-7 gives the
abhiprāya. Also MĀ, p. 190 sqq.

63. *Karmasiddhi*, §10 for the impossibility of movement.

64. vāyunā cet kuto vāyuh prayatnāt sa punaḥ kutah |
icchātaś cet tam evāsi mārgam abhyāgato nanu ||
| rluṅ las še na rluṅ gaṅ las || 'bad pa yis na de gaṅ las |
| gal te 'dod yin de ṇid ni || khyod ni lam du ṇes par žugs |
65. śiraḥpānyādibhāvena pitror vā raktaretasām |
vṛddhiḥ syād hijajātanām katham ca viṭapātmanā ||
| pha ma'i khu ba khrag dag las || mgo daṅ rkaṅ sogs ṇo bo daṅ |
| śiṅ rnamś dṇos po sa bon las || ji ltar skye žiṅ 'phel bar 'gyur |
66. śabdaś ca mukhataḥ kasmān mṛdaṅgāc ca punar bhavet |
pratyekakāraṇeṣv aśya svabhāvābhāvarśanaṭ ||
| kha las sgra ni ci phyir daṅ || rdsā mṇa las ni yaṅ 'byuṅ ba |
| tha dad pa yi rgyu 'di las || dṇos daṅ dṇos po med par snaṅ |
67. khagānām gamanaṃ vyomni timire cārthadarśanam |
mandire mūśakādīnām matsyānām cāmburāśiṣu ||
| bya rnamś nam mkha' la ldiṅ žiṅ || mun pa'i naṅ du dṇos mthoṅ daṅ |
| khuṅ du byi ba la sogs daṅ || ṇa rnamś byis ni chu naṅ du |
68. śravaṇaṃ darśanaṃ caiva bhoginām cakṣuṣobhayam |
viruddham anyad anyeśāṃ tathānekena saṃsṛtau ||
| sbrul rnamś kyi ni mig gṇis kyis || thoś pa daṅ ni mthoṅ ba yin |
| 'gal ba gžan daṅ gžan rnamś ni || de bžin du mar 'khor ba bsten |
69. adṛṣṭasthānaśamsthāne 'py abhyāsac chatruvedhinaḥ |
lakṣe 'kṣūṇeśavo vā syuḥ katham jñānāgatim vinā ||
| gnaś daṅ gnaś pa ma mthoṅ ba'i || goms pas dgra la phog pa yi |
| šeś pa'i rtog pa ma gtogs par || 'ben la mi 'chor ji ltar phog |

64a še na : śa na NPDC; b prayatnāt : prayatnā M; d abhyāgato : abhyāṅgato M

65b retasām : 'retasā M; c vṛddhiḥ : vṛrtiḥ M; d viṭapātmanā : viṭapātmanām M

66b 'byuṅ DC : byuṅ NP; c yi DCAH : yis PN

67d matsyānām : matsyādinām M

68c viruddham : vibuddham M; d 'anekena (sive naikena) : vadvena M; du mar AH : du ma NPDC

69c 'kṣūṇeśavo : kṣūrṇeśavo M; gtogs A : rtogs NPDC; d 'āgatim : 'āśatim M; phog DCAH : 'phog NP

64. If [the action of the elements is supposed to come] from wind, where does wind come from? – From effort? – But where does effort come from? – If [you say that it comes] from desire, then you have arrived at the same procedure, have you not?
65. Or [if the elements are eternal causes as Sāṃkhya assumes], how could the blood and the semen of a mother and a father develop into a head, a hand, etc., or how could seed-born [beings develop] in the form of trees [or branches]?
66. Why does sound arise from the mouth and also from a drum? – Because its presence and absence is seen to be [dependent] on the individual causes.
67. Birds move in the sky and see things in the dark; mice etc. [can see and hear] in a house, and fish [can do so] in the ocean ...
68. Snakes both [hear and see] with the eye: thus, in various ways, one thing [is seen to be] opposed to others in saṃsara.
69. Or how could [one explain that] "enemy-piercing" [archers] by training have arrows not failing the target, though its position and form is not visible, without having recourse to [the assumption that everything is mere] consciousness?

64. Cf. *Karmasiddhi*, §11 (with ref.) and *Kośa*, p. 477 for the full sequence: *smṛtiḥ hi chandah chandajo vitarko vitarkāt prayatnaḥ prayatnād vāyus tataḥ karmeti kim atrātmā kurute?*

65. Comm. ascribes this doctrine to Sāṃkhya.

66. I.e. *paraśantrasvabhāva* serves as *upādānakāraṇa*. Examples in vv. 67-68.

69. For -āgatim cf. *abhyāgato* in v. 64. – For *akṣūṇa*, BHSD, s.v.; CPD s.v. *akkhaṇavedhi(n)*.

70. adhītaṃ cāpy anabhyastaṃ yāyād adhyayaṇaṃ punaḥ |
kiṃ nāma yadi dhāreva na vijñaptiḥ pravāhiṇī ||
| chu yi rgyun ni ji bzin du || gal te rnam śes rgyu min na |
| dañ po gzuñ ba goms med śor || phyi nas gzuñ 'di dgos ma yin |
71. vaiśamyam śailajātānām ānantaṃ ca mahodadheḥ |
sūksmānupariṇāmena ko vā kuryād akarmakṛt ||
| ri bo rnam ni mtho gyur dañ || rgya mtsho chen po gtiñ dpag dka' |
| phra rab rnam ni 'dus pa yis || bya ba med na su yis bya |
72. kṛtvā vā śaktiśālitvāt sa evonmattavat punaḥ |
nāśakāle kathaṃ nāma nāśayec chramam ātmanaḥ ||
| nus dañ ldan pas byas na ni || de ñid smyon pa bzin du yañ |
| bdag gi 'bad pa źes bya bas || 'jig pa'i dus la ji ltar 'jig |
73. ayaskāntopalādīnām śaṣṭrādyākarṣaṇaṃ prati |
mantrānām auśadhīnām ca śaktayaḥ kena nirmitāḥ ||
| khab loñ gi ni rdo sogs kyi || lcags la sogs pa 'dren phyir dañ |
| sman dañ śnags la sogs pa yi || nus pa su źig gis ni sprul |
74. tasmād ajñānavaicitryāt pratiṭaittibhivistaraiḥ |
sarvam eva yad ākhyāti cittasyaivopanirgamaḥ ||
| de phyir ma rig sna tshogs pas || cog chuñ sgra brñan rgya chen bzin |
| ji ltar snañ ba 'di thams cad | de dag sems kyis ñe bar sprul |
75. kathaṃ vā samprasidhyeta yoginām kṛtsnabhāvanā |
sthira rūpeṣu bhūteṣu bhāvanā cānyathānyathā ||
| zad par bsgoms pa'i rnal 'byor pas || ji lta bur ni yañ dag 'grub |
| brtan pa'i rañ bzin dños po rnam || gźan dañ gźan du ji ltar bźag |

8^a

70a adhītaṃ : tathā adhitam M; chu yi DC : chu'i NPAH; ji : ci NPDC; b yāyād : yāyā M; cd gzuñ NP : bzuñ DC

71c yis NP : yi DC

72a śakti° (śive bala°) : lali° M; c gi (cf. A) : gis NPDC

73a gi NP : gis DC; kyi DC : kyis NP; b śaṣṭrādyā° : śaṣṭrādyā° M

74b cog DCA : lcog NP; brñan AH : śñan NPDC; c yad M : yathā T (cf. 21c)

75b kṛtsna° : kṛṣṇa° M; ji NPAH : ci DC; c brtan DCA : bstān NP; d bźag NP : gźag DC

70. Again, if [the flow of] consciousness (*vijñapti* = *citta*, etc.) was in fact not continuous like a torrent, then one's lesson – though it had been prepared – would certainly also vanish again – unprepared!
71. Or how could [Īśvara] create the diverseness of the "mountain-born" [rocks] and the immensity of the ocean by transmutation of subtle atoms, [since] he cannot create [simultaneously or gradually]!
72. Or if [the Lord is held to have] created [the universe] because he is in possession of power, he must also be like a maniac, [for] why, indeed, should he, at the time of destruction, destroy [the outcome of] his own labour?
73. [If the doctrine of mind only is not accepted] what has created the power of magnets to attract knives, etc., and [the power] of spells and medicine [to cure, etc.]? [It is not Īśvara].
74. Therefore everything appearing with the diffuseness of the cheeping of a lapwing due to the variety of ignorance, is simply an emanation of pure mind.
75. If [there existed external] elements having a solid nature, how could the totalisation-*bhāvanā* of a yogin, or various other kinds of *bhāvanā*, be generally established?

71. Refutation of a creator: BV, 6-9 (with ref.).

74. *cog chuñ* (*cuñ P*) *ni bya'i khyad par ro* (Comm.). – For this uncommon usage of *upanirgama* see U's Sanskrit-Chinese Dict., s.v.

75. Cf. *Madhyamakahrdayakārikā*, III, 28-29 for a similar argument in favour of the lack of *bhūtasvabhāva*. Also *Mppś*, p. 731 (with ref.).

76. itthaṃ tu yujyate bhrāntaṃ sphaṭikākṛti naikadhā |
visarpi cittam evedaṃ vāsanāmbuni tailavat ||
| des na 'khrul par rigs pa yin || rnam pa du ma'i śel bzin du |
| 'di dag sems kyis khyab pa ste || bag chags chu la til mar bzin |
77. lokavismayāṇiyeṣu vismayaṃ naiti kutra cit |
asty eveti vinidhyāya niḥśeṣaṃ sarvabījake ||
| 'jig rten pa yi ṇo mtshar rnams || 'ga' la'añ ṇo mtshar gyur ma yin |
| sa bon thams cad pa la ni || 'di dag ma lus yod ces bsam |
78. santu tāvad amī bhāvā ya ākhyānaṃ bahir gatāḥ |
astitā tu kathaṃ teṣāṃ bhavadbhir avadhāryate ||
| ji ltar phyi rol gnas snañ ba || re žig dños 'di yod yin na |
| de dag yod pa ṇid du yañ || khyod kyis ji ltar ñes par gzuñ |
79. cittena ced aho yuktāḥ pradveṣaḥ kim akāraṇam |
yat tad eva tadākāraṃ neṣyate vāsanāphalam ||
| e ma sems yin ze na rigs || rgyu med par ni ci phyir sdañ |
| gañ yin de ni rnam pa ni || bag chags 'bras bu mi 'dod dam |
80. kathaṃ vā jñānaṃ utplutya gṛhṇīyād viṣayān bahiḥ |
kim tad asty uta nāsty ādāv asti ced viṣayeṇa kim ||
| rnam par śes pa phyir byuñ nas || phyi yi yul rnams 'dzin nam ci |
| thog nas de ci yod dam med || gal te yod na yul ci dgos |
81. āgamād arthasaṃvittīḥ pratyakṣe 'rthe kim āgamaīḥ |
adṛṣṭe paralokādāv āptoktir anugamyate ||
| luñ gis don ni ñes yin na || mñon sum don la luñ ci dgos |
| mi snañ 'jig rten pha rol sogṣ || luñ las gsuñs pa'i rjes 'brañ rtogs |

8^b

76a yujyate : rudiyate M; rigs DCAH : rig NP; b saivakākṛtinekadhā M; śel DCAH :
śes NP

77a yi DCAH : yis NP; b 'ga' DC : 'gal NP; c pa A : sa NPDC; d niḥśeṣaṃ : naśeṣaṃ
M

78b ya ākhyānaṃ (sive ye prakhyānaṃ) : yakhyānaṃ M; d khyod NP : khyed DC;
gzuñ NPAH : bzuñ DC

79a cittena : cettana M

80d asti ced : astivad M

81a gis AH : gi NPDC; paralokādāv : paralodāv M; d anugamyate : amyate M

76. But since this is so, it is logical [that mind] flickers variously like crystal. This mind pervades [everything] like oil on the water of *vāsanā*.
77. A [yogin] is never puzzled by those things that puzzle common people, for he has understood that everything actually exists in [the *ālayavijñāna*] which contains the seed of everything.
78. Let it be granted that these ["empirical"] things exist in so far as they *appear* outside; but how can you ascertain their *real* existence ...
79. By mind? – Oh, but is aversion [against our doctrine then] appropriate [for you] without reason, for is it not accepted [by you] that the form ["mind"] has is the result of *vāsanā*?
80. Alternatively, how could cognition, when it already *has* arisen, grasp objects outside? Does [consciousness] exist before [the cognized object] or not? If it does, what is the use of objects [for cognition]?
81. [If you maintain] that [the existence of] objects is ascertained by scriptural tradition, what is the use of scriptures in case of manifest objects? One [should only] follow the statement of competent [authorities] regarding invisible [things] such as the future world, etc.!

77. Cf. CŚ, XIII, 24.

78. Note *amī* just like Latin *isti* ("those maintained by you").

79. Cf. *Viṃśatikā*, 7.

82. neyārthatvāt tu naivāsti siddhir āptāgamād api |
 rūpādyāyatanānām tu deśanā cittagocarā ||
 | drañ ba'i don yin phyir na yañ || luñ gis yod par 'grub ma yin |
 | gzugs la sogs pa'i skye mched kyañ || bstan pa sams kyi spyod yul lo |

83. jāyamānaṃ svato bījād indriyaṃ cittam eva hi |
 jātaṃ tu viṣayākāraṃ tad eva viṣayaḥ smṛtaḥ ||
 | rañ gi sa bon la skye bas || dbaṅ po rnam kyañ sams ñid yin |
 | yul gyi rnam pa skye ba la'añ || de ñid la ni yul du brjod |

84. iti buddhyā vibhāgo 'sya paṇḍitaiḥ parikalpyate |
 abhāgasyāpi cittasya lokasaṃvṛtisatyataḥ ||
 | 'di dag blo yis cha yin par || mkhas pa yis ni yonś su rtogs |
 | cha śas med pa'i sams 'di la || 'jig rten kun rdzob bden par yod |

85. neha cakṣur na vā rūpaṃ nāloko na manaskṛtiḥ |
 svapnavac cittavibhrāntiā sarvam asti ca nāsti ca ||
 | 'di la mig med gzugs kyañ med || snañ ba med ciñ yid byed med |
 | rmi lam lta bu'i khrul pa'i sams || thams cad yod min med pa'añ min |

86. sadasanmitrasaṃparkād viśeṣo yaś ca saṃtataḥ |
 paracittādhipatyena so 'pi bhūtagrahādivat ||
 | bzañ dañ ñan pa'i grogs bsten las || rgyud ni gañ yin khyad par 'gyur |
 | gzan gyi sams kyi dbaṅ gis ni || de yañ 'byuñ pos gzuñ sogs bzin |

87. paropakramato mṛtyuḥ kṣaṇikatvena neṣyate |
 kim utāsmin naye yatra na ghātyo na ca ghātakaḥ ||
 | ñe ba'i rim pas gzan bsad na || skad cig mar yañ 'dod ma yin |
 | 'on kyañ tshul 'dis gañ du yañ || bsad bya med ciñ gsod byed med |

82a mayārthatvātulaivāsti M; na yañ NP : yañ ste DC; d °gocarā : °gocara M

83a svato : suto M

84a yis A : yi NPDC

85a na : nu M?

86a sadasan° : sahasaṃ M; d °vat : tat M; gzuñ NP : bzuñ DC

87c naye yatra : nayatra M; d bsad NPA : gsad DCH

82. Nor [is the existence of external objects] established by the tradition of competent [authorities], because [their words only] have a provisional meaning: The doctrine about form, bases, etc., is, in fact, [only within] the sphere of mind [and does not refer to external objects].

83. A sense organ is simply mind being born from its own seed. But when it is born with the form of an object it is traditionally called sense object.

84. Wise men [i.e. Bodhisattvas] conceive the partition of this [mind], though [really] partless, with the intellect from [the standpoint] of the convention of the world.

85. Here [in the ultimate sense] there is no eye, no form, no light and no thinking. Everything exists [in one sense] and does not exist [in another], due to the confusion of mind, as if in a dream.

86. And the difference which results from the contact with a good or bad friend is due to the dominant influence of another mind. This is also like the seizure of a demon, etc.

87. Death due to the attack of an enemy is not compatible with [your doctrine of] momentariness. How much less in this way [of Mahāyāna] where there is no [object] to be killed and no [subject] who kills!

82. *Ibid.*, 8 and vv. 174-176.

83. *Viṃśatikā*, 9.

84. Echoed *Pramāṇavārtika*, III,353, q.v. Cf. also the verse from *Śabdadhātusamīkṣā* (?) quoted in Yāmunācārya's *Siddhitrāya* p. 19 and *Pramāṇasamuccaya*, I,10.

85. *iha* = *abhāge citte* (cf. *atra* v. 27). – For *āloka*, etc. *Śālistambasūtra* (ed. Gokhale), p. 113.

86. Cf. *Viṃśatikā*, 18.

87. *Ibid.*, 19.

88. aniṣṭakṛtasāmarthyān narakeṣv iva kevalam |
 raudropakramaviññaptir bhayārtham iha jāyate ||
 | mi 'dod pa yi las kyi mthus || drag ūl spyod pa'i rnam rig ni |
 | 'jigs pa'i don du 'dir skyes te || dmyal ba rnams kyi 'ba' žig bžin |
89. yathā khyānti tathaiveti yadi dharmāḥ svabhāvataḥ |
 kiṃ na sarvajaganmuktir bhaved bhūtārthadarśanāt ||
 | ji ltar snañ ba de bžin du || chos kyi rañ bžin gal te yin |
 | yañ dag don ni mthoñ ba'i phyir || 'gro ba thams cad cis mi grol |
90. ata eva hi vibhrānte jagaty asmin svayambhuvāḥ |
 kṛpā bhrāntivyudāsārtham svasthātmani vṛthā bhavet ||
 | de ñid kyi phyir 'khrul pa yi || 'gro ba 'di la rañ byuñ rnams |
 | thugs rjes 'khrul pa spañ phyir yin || bdag ñid bde la don med 'gyur |
91. vidyuto garjitaṃ vṛṣṭir ambhodāḥ pavano 'śaniḥ |
 nāvinā cittamātreṇa sidhyante na nabhaḥsthale ||
 | glog dañ 'brug dañ char dag ni || sprin dañ rluñ dañ gnam lcags ni |
 | sams tsam yin las ma gtogs par || nam mkha'i dkyil du 'grub ma yin |
92. bhāvanāṃ ced bhavadbhāvaḥ prasiddhaḥ kaś cid ātmanā |
 rucibhedān na sambheda eṣāṃ dṛśyeta naikadhā ||
 | gal te dños po yod yin na || 'ga' yañ bdag ñid kyi grub na |
 | 'dod pa'i dbye bas ñes phye ba'i || 'di dag du mar mthoñ mi 'gyur |
93. taruṇi kasya cit kāntā madhyamānyasya cāṅganā |
 sthūlā kasya cid anyasya kṛśā śyāmā ca kasya cit ||
 | 'ga' žig gžon nu la chags śiñ || gžan dag bud med bar ma la |
 | kha cig tsho la gžan dag ni || skem dañ kha cig sño sañs la |

9^b

88a aniṣṭakṛta° : aniṣṭakṛ° M; kyi DCAH : kyi NP; b narakeṣv iva : narakedyiva M; c 'dir AH : 'di NPDC

90a yi : yin NPDC (cf. 14a); b svayambhuvāḥ : svayambhuvā M

91a vidyuto : vidyadum M; b ambhodāḥ ... 'śaniḥ : ambhohāḥ ... 'śiñi M; d sidhyante : sintyete M

92a bhavadbhāvaḥ M pro bhaved bhāvaḥ?; yod DC : yid NP; b ātmanā : ātmanāḥ M

93b kṛśā : kṛśā M; sañs NPA : bsañs DCH

88. It is simply due to the power of bad karma that the manifestation of a terrible attack here [in this world] results in fear, just as in the hells.
89. If things were really such as they appear, why is the entire world not liberated [simply] by seeing real things?
90. Consequently, if it was safe and sound [i.e. liberated] the Buddha would in vain have compassion for this deluded world in order to dispel its delusion!
91. It is only due to mere mind that lightning, thunder, rain, clouds, wind and thunderbolts occur on the surface of the sky.
92. If the production of the existence of [external] things was established in itself one could not variously see a difference between them from [a mere] change of viewpoint (*ruci*).
93. To one [man] a young woman is charming, to another a middle-aged woman is. One [prefers] a fat, another a slender young woman.

88. *ibid.*, 20.

89. The *aprayatnāviparītatvajñāna*-argument, see *Mahāyānasamgraha*, II,14; *Mppś*, p. 730; CS,III,19-20 (with ref.).

92. The *viruddhaviññānanimittatvajñāna*-argument, see *ibid.*, and BV, 10-20.

93. A canonical allusion, see *Mppś*, p. 882. Comm. quotes *Viṃśatikā*, 12a and an untraced verse: | *sna tshogs rañ bžin ñid grub pas* || *de phyir mig dañ rdzas la sogs* || *bdag dañ gžan smras mañ po dag* || *rañ bžin med par mñon ba yin* ||.

94. jāyate pramadākāraṃ cittam eva yadā tadā |
 salajjaḥ kāmāyet kāmī ko nāmātmānam ātmanā ||
 | gañ tshe bud med rnam pa ni || sems ñid las skyes de yi tshe |
 | ño tsha dañ bcas 'dod chen gyis || bdag ñid bdag la su žig chags |
95. sarveṣv eveti matimān svātmārūpeṣu sarvadā |
 viṣayeṣūpabhogāya na pravarteta bālavat ||
 | 'di dag thams cad blo ldan gyis || thams cad du ni rañ dños yi |
 | yul gyi ñe bar loñs spyod phyir || byis pa lta bu 'jug mi rigs |
96. gṛhītvā pāṇinā pāṇim ātmanaḥ svapnavibhramāt |
 cauraḥ prāpto mayāiveti viraṭan kṣipyate paraiḥ ||
 | rañ gi rmi lam gyis 'khrul phyir || lag pa yis ni lag gzuñ nas |
 | bdag gis rkun ma 'di zin ces || smra ba gžan gyis spoñ bar byed |
97. tiryāñcaḥ śuṣkakakṣeṣu narā nāhārasaṃjñīnaḥ |
 aho vṛttir vikalpānām acintyā yoginām api ||
 | dud 'gro rtsva skam bza' bar sems || mi rnams bza' bar sems ma yin |
 | rnam rtog 'jug pa ño mtshar che || rnal 'byor pas kyañ bsam mi khyab |
98. agniśaucā mṛgā vahnim aśnanti viṣaṃ mūṣikāḥ |
 viṣaiś ca na vipadyante jīvitāntakarair api ||
 | ri dags mes dag me za žiñ || dug gis byi ba dug gis ni |
 | srog ni mtha' ru byed pas kyañ || de ni 'chi bar 'gyur ma yin |
99. mātuh smaraṇasaṃtānasparśanidrāsamīraṇaiḥ |
 vartayanty apare sattvā mīnapakṣiśvabhogīnaḥ ||
 | mas dran pa yi rgyud dañ ni || reg dañ gñid dañ rluñ rnams kyis |
 | ña dañ bya dañ khyi dañ sbrul || sems can gžan rnams 'tsho ba yin |

10^a

- 94a pramadākāraṃ : pramadākārākāraṃ M; c salajjaḥ : salakṣaḥ M?; gyis DCAH :
 gyi NP
- 95b yi : yin NPDC (cf. 14a et 90a); c gyi AH : gyis NPDC; d pravarteta bālavat :
 pravṛtteta bālat M
- 96b gzuñ NPA : bzuñ DCH (cf. 70cd); d paraiḥ : te parai M
- 97b narā nāhāra° : narāñāhāra° M; c pa DC : par NP
- 98a mes dag me A : me mdag mi NPDC; b aśnanti : agnanti M
- 99a mas DCAH : ma NP; yi NP : yis DC

94. When mind takes the form of a woman which bashful lover will
 by himself [deliberately] love himself!
95. A wise man should never turn to the enjoyment of objects [as if
 they had any] independent nature of their own.
96. When one having grasped his hand with his [other] hand due to
 the delusion of dreams exclaims: "I have caught a thief", he is
 mocked by others.
97. Beasts think that there is food in dry thickets, but men do not.
 Oh, the activity of conceptual constructions is incomprehensible
 even to yogis!
98. "Fire-pure" antelopes devour fire, mice [eat] poison – still they
 are not killed even though these [kinds of] poison are deadly [to
 other living beings]!
99. Other beings such as fish, birds, dogs and snakes [respectively]
 subsist on their mother's continuance of memory, on her touch
 [in the nest], on sleep and on wind.

95. *svātma*- almost equivalent to *svakalpa(nā)*, cf. v. 122.
97. Like v. 92 until v. 103. – Cf. *Pramāṇavārttika*, III,532.
98. For *agniśauca*, v. Poona Dict.
99. The serpent living on air, *Prajñādaṇḍa*, 115.

100. yakṣaḥ svabhavanākāram anujīvanākulam |
vijane karmavaicitryāt plakṣe paśyati nāpare ||
| sna tshogs las kyis dben pa yi || pla kṣa mthoñ na sbyin mo dañ |
| gnod sbyin 'khor gyi skye tshogs kyis || rañ gi khyim dañ 'dra bar ro |

101. sakṛn mūtrāvilāṃ pretā nadim pūyaparisravām |
manuṣyāḥ svacchatoyauḥam paśyanti ca pibanti ca ||
| yi dags kyis chu rnag 'brub ciñ || bśad gci rñog pa dañ ldan snañ |
| mi yis chu bo dri med par || mthoñ ba dañ ni 'thuñ ba'añ yin |

102. iṣṭāniṣṭaphalākāram karmabhiḥ paribhāvitam |
tais tair vijñānam evedam śūnyam arthena vartate ||
| dge min dge ba'i 'bras rnam pa || las kyī bag chags gyis bsgos pas |
| rnam rig de dañ de ñid ni || stoñ pa ñid kyī don la 'jug |

103. aho viśayavaicitryam ekakālam anekadhā |
kadambavādyadhvanivat kalpanām anugacchati ||
| e ma'o yul ni sna tshogs pa || dūs gcig la ni du ma ru |
| rtog pa'i rjes su 'gro ba yin || ro! mo'i tshogs kyī sgra bžin no |

104. syāc ced artho 'rthakāritvaṃ tena na syād vināpi hi |
anyo 'tty amlādikam dravyam anyasyāklidyate mukham || 10^b
| gal te don yod don byed ñid || med na'añ de ru mi 'gyur ro |
| gžan gyis skyur ldan se'u zos pas || gžan gyi kha nas chu 'dzag 'gyur |

105. rātrau trapuṣam apy aśnan kaś cid utprāsayan param |
brūyād yady amlam admīti kiṃ śrotuḥ syān na vikriyā ||
| mtshan mo brus ni za ba la || gžan 'ga' žig gis dris pa na |
| gal te se'u za žcs smras na || thos pas 'gyur ba min nam ci |

100b pla kṣa NPĀ : sla kṣa DCH

101c yis DCA : yi NP; d 'thuñ ba'añ DCA : 'thuñs pa'añ NP

102b kyī DCA : kyis NP

103c yin NP : yis DC; d kyī DC : kyis NP

104a ñid DC : min NP; c anyo 'syamlātikādravyam M; d gyī DC : gyis NP

105a aśnan M: brus ni NP : 'bras bu DC : grus ni AH; b utprāsayan : utprāsayan M

ॐ श्रीं गं गो० श्रीं
के० तं ति० मि० सं०

सारनाथ, वाराणसी

पुस्तक सं० ७७५५

100. Due to the variety of karma a tree-spirit sees an image of its dwelling full of servants in a deserted fig-tree, but others do not!
101. While the pretas [see] a river full of urine and overflowing with pus, human beings see pure floods of water and drink it. ---
102. Devoid of an [external] object consciousness pervaded by various kinds of karma appears in the form of good and bad results.
103. Oh, the variety of sense objects at the same time in various ways follows a conceptual scheme, just like the symphony of an orchestra.
104. If an external object did exist [its] efficiency would of course not occur without that [thing]. But one person may [actually] eat a substance such as wood sorrel [whereas] the mouth of another becomes wet! [Hence ideas, not objects, are efficient.]
105. At night someone eating a cucumber may, in order to chaff another, say: "I am eating wood sorrel". Would this not cause perturbation to the one who hears [him say so]?

101. E.g. *Siddhi*, p. 422, n. 1.

104. *arthakriyāsāmārthya* is not only implied as but also refuted as "criterion of reality" already in the Comm. to VV, 2 (: *kāryakriyāsamartha*); BV, 21; *Viṃśatikā*, 4, etc. When *Pramāṇavārttika*, III,3 states: *arthakriyāsamarthaṃ yat tad atra* (= *loke*) *paramārthasat* it is only by qualifying *pratyakṣa*, having *svalakṣaṇa* as its *viśaya* with the term *abhrānta*, that a real *vastu* is established. Cf. the *lokaparamārthasatya* of the *Yogācārabhūmi* ref. to *Siddhi*, p. 550. – On *arthakriyā* cf. *JIP*, VII, pp. 79-94.

106. svapneccheṣṭāṅganāsaṅgasukhasamprāptihetukī |
jāyate hi vināpy arthād visrṣṭiḥ kiṃ na retasaḥ ||
| rmi lam mdzes ma dañ 'phrad pa'i || bde ba thob la rgyu yod min |
| don med pa las khu ba ni || śor žin 'byuñ ba min nam ci |

107. astīti svapnadṛṣṭe 'pi grāhaś ced bhāvanābalāt |
kanyāgarbhasutāvāptidarśanād ity ayuktimat ||
| rmi lam mthoñ ba 'di yod na || gal te goms pa'i stobs kyis 'dzin |
| gžon nu ma sbrum bu skyes pa || mthoñ ba 'di ni rigs ldan min |

108. dīrghakālādhyasailānām deśānām ca gr̥hodare |
darśanāt pravibhaktānām svapnadṛṣṭam anarthakam ||
| khañ pa'i nañ na yun riñ dañ || lam dañ ri dañ yul rnams ni |
| rnam pa tha dad mthoñ ba'i phyir || rmi lam mthoñ la don med do |

109. vijñaptir api vijñapter anartho na yadīṣyate |
tadānīm tatsamādhānam nanv eti sthūlatāpadam ||
| rnam par rig pa'añ rnam rig gi || don min gal te mi 'dod na |
| de tše de yi grub pa'i mtha' || ñes par rags pa'i gnas thob 'gyur |

110. yoginām api yaj jñānam tad apy ajñānam eva hi |
paracittādiviṣayaṃ svātmacittādhimuktivat ||
| gžan gyi sems la sogs pa'i yul || rnal 'byor pa yis gañ šes pa'añ |
| de yañ šes pa kho na min || bdag ñid sems kyis mos pa bžin |

11^a

111. sarvaṃ samvṛtimaj jñānam pañḍitasyetarasya ca |
grahaṇe vyapadeśe ca samam eva pravartate ||
| kun rdzob ldan šes thams cad la || mkhas pa dañ ni gžan dag gis |
| gzuñ ba dañ ni ston pa la || mtshuñs pa kho nar rab tu 'jug |

106. Surely, even without an external object an *emissio seminis* may occur due to the attainment of the pleasure of clinging to a woman cherished by desire in a dream!
107. If [someone has] the belief that [something] exists though it is [only] experienced in his dream due to the power of *bhāvanā* [based on a *relatively* real object], this is not logical, because a virgin [may also] be seen to get a child [in a dream].
108. Since long spans of time, roads, mountains and regions which are variously situated may be "seen" inside a house [while dreaming], such an experience in a dream has no [real external] object.
109. Unless one accepts that the manifestation of consciousness is not an external object [but a mere image], then the [mental] assumption of it surely assumes a state of grossness!
110. Even the cognition of yogis having as its "object" the mind of others, etc., is of course simply [a kind of] ignorance, just like the make-beliefs of one's own mind.
111. All conventional knowledge belonging to a sage or a common man (*itara*) in regard to understanding and instruction turns out to be quite the same [i.e. ignorance].

106b prāpti° : prati° M

107c °anāpti° M pro °avāpti°?

108a na NP : du DC; c pravi° : prati° M

109a gi DC : gis NP; b anartho na : 'rtho neva M; d nanv eti : nartveti M

110c °viṣayaṃ : °viṣaya M

111a sarvasamvṛtimajñānam M; c vyapadeśe (cf. Vākyapadīya, III,3,55a) : tvāpadeśe M; gzuñ NP : bzuñ DC (cf. 70cd et 96b); la AH : ni NPDC

106. Again *Viṃśatikā*, 4, etc.

107. Cf. CS,III,25 (with ref.).

109. Cf. Comm. to *Viṃśatikā*, 10: ... vijñapter api vijñapyantaram arthaḥ syād iti vijñaptimātratvaṃ na sidhyetārthavalitvād vijñaptinām.

110. See *Viṃśatikā*, 21: *Samtānāntarasiddhi*, 90-94.

111. Cf. *Vākyapadīya*, III,3, 55.

112. sūnyatādarśanād ādau dr̥ṣṭam eva mahat phalam |
 yad bibhety abhayāprāpto nāsāv itaralokavat ||
 | ston̄ n̄id mthoñ ba'i dañ po ru || snañ ba kho nar 'bras chen yin |
 | gañ phyir 'jigś med thob pa 'di || 'jig rten gzan bzin 'jigs pa med |

113. maraṇaṃ jīvitaṃ caiva nirmitasyeva manyate |
 ātmano yañ kathaṃ nāma bhayaṃ tasya bhaviṣyati ||
 | 'chi ba dañ ni skye ba n̄id || sprul pa 'dra ba n̄id du bzed |
 | bdag n̄id gañ yin de yi ni || ji ltar 'jigs pa zes byar 'gyur |

114. karmanirmāṇaṃ evedaṃ matvāpi bhuvanatrayam |
 yadi bhūyo bibhety eva hanta mādṛg jano hataḥ ||
 | 'di dag las kyi sprul n̄id du || sa ni gsum po šes pa yañ |
 | gal te phyir yañ 'jigs 'gyur na || kye ma bdag 'dra'i skye bo ñams |

115. dvitīyasyottamāṅgasya tṛtīyasya ca cakṣuṣaḥ |
 chedanotpāṭanāśaṅkā kasya syād asatos tayoh ||
 | yan lag mchog ni gñis pa dañ || de bzin mig ni gsum pa ste |
 | bcad dañ phyuñ bar dogs pa ni || de gñis med na gañ las 'gyur |

116. iti viṣayavinīscayena dhīmān
 upadhimalaiḥ śabalair vīlaṅghito 'pi |
 vrajati malinatām na jātu śuddhaṃ
 gaganam ivābhralavair aśuddhimadbhiḥ ||
 | de ltas blo dañ ldan pas yul 'di rnam par nes |
 | lhag pa'i dri ma dañ 'dres rnam par bsgoms pas kyañ |
 | dag pa'i phyir na nam yañ dri ma ldan ma yin |
 | sprin dum ma dag pa yis dri med nam mkha' bzin |

11^b

112c 'di AH : ni NPDC

113c yi : yis NPDC

114a kyi DCAH : kyis NP

115c *śaṅkā : *sati M; d syād : kasmād M

116b upadhi° : upadhi° M

112. In the beginning a great result is certainly experienced by seeing emptiness, because such a [yogin] who has attained fearlessness does not fear [samsara any more] like other common people.
113. This [yogin] is convinced that death and life belong to a self which is simply fictitious (*nirmita*). How can he actually be afraid?
114. If one who has understood that the triple world is simply a creation of karma still is afraid, alas, then people like me are lost!
115. Who is afraid of having his second head cut off, or of having his third eye torn out, both of them being non-existent!
116. When a sage has thus ascertained the sense objects he never becomes soiled again even if he is passed over by the variegated impurities of individual limitations, as the clear sky [is passed over] by the impure cloud-banks.

112. Cf. CŚ, XII,17 (quoted *Mpps*, p. 1686).

114. The yogin now abides on the *darśanamārga* (Comm.); *Siddhi*, p. 585 sqq.

115. For the second head: MK, VII,31; **Śataka*, p. 83.

116. I.e. though the yogin has now abandoned the *kleśas* that are *darśanaprahātavya* he is still *sopadhi*. Cf. CPD s.v. *upadhi*; Schmithausen, *op. cit.*, p. 79.

117. bahunātra kim uktena bhāvyate yadi kena cit |
viśāṇam api dṛśyeta śvaśaśśvaśīroruham ||
| 'dir ni mañ smras ci žig bya || gal te 'ga' žig gis bsgoms na |
| khyi dañ ri boñ rta mgor skyes || rva yañ mthoñ bar snañ ba yin |
118. maṇḍūko 'pi jaṭābhārabhāsvaro bhasmadhūsaraḥ |
śuklayajñopavītaś ca skandhārpitakamaṇḍaluḥ ||
| sbaḥ pa ral pa'i thod bciñs śiñ || kha dog gsaḥ ba'i thaḥ bas byugs |
| tshañs pa'i skud pa dkar pos thogs || phrag pa la ni spyi blugs bzag |
119. tat tad utkalpayan bhīrus timire kiṃ na mandire |
svacittākāranirbhāsaṃ śīśuḥ paśyaty amānuṣaṃ ||
| khañ pa mun pa dañ bcas la || 'jigs pa de dañ der brtags pas |
| rañ sems ñes par snañ ba ni || byis pas gdon mthoñ min nam ci |
120. kṛtvāpi svayam atyugraṃ yakṣarūpaṃ vilokayan |
vijane punar ekāki kiṃ bibheti na citrakṛt ||
| śin tu 'jigs pa'i gnod sbyin gzugs || rañ gis bris nas bltas pa yis |
| dbeṇ pa ru ni gcig pa yañ || ri mo mkhan 'jigs min nam ci |
121. cauro 'yam iti saṃkalpāt sthānau rajjvām ca pannagaḥ |
kim akasmān na saṃtrāsam āyānti bahavo janāḥ ||
| sdoñ dum la ni rkun ma dañ || thag pa la ni sbrul brtags pas |
| skye bo du ma glo bur du || 'jigs pa thob pa ma yin nam |
122. svakalpaśilparacitair iti sarvo vihanyate |
abhūtair eva viśayair bālāḥ svātmāparādhataḥ ||
| rañ gi rtog pas bzo byas pa || bden ñid min pa'i yul rñams kyis |
| byis pa thams cad rnam bcom ste || bdag ñid kyi ni skyon las so |

12^a

- 117d śaśaśvayoh śīroruḥ Q; yañ DC : dañ NP
118b byugs NP : byug DC; c pos NP : po DC
120b yis NP : yin DC (cf. 14a, 90a et 95b); c pa NP : pu DC
121a ni DC : ni min NP; b rajjvām ca pannagaḥ : rajvāñ ca pannagam M; brtags DC :
gtags NP; c saṃtrāsam : saṃtrāsam M; glo DC : blo NP
122c viśayair : viśayai M

117. But what is the point of wasting many a word? [The point is that] if someone practises *bhāvanā* he may even see horns growing on the head of a dog, a rabbit or a horse!
118. And an ash-grey frog [may be seen] shining with its mass of coiled hair, invested with a white sacred thread and carrying a water-jar placed on its shoulder.
119. Surely a timid child imagining this and that inside a dark house "sees" a monster which is [merely] a reflected image of [the child's] own mind.
120. And a painter alone in a deserted [place] surely becomes afraid by looking at the image of a very terrible ghost though he made it himself!
121. Surely, most people become afraid without due cause when they imagine that a post is a thief or a rope is a snake!
122. Thus it is his own fault that a fool is always afflicted by totally unreal sense objects created by the craft of his own conceptual constructions.

117. On *bhāvanā(mārga)*, *Siddhi*, p. 606 sqq. – See also *Advayasiddhi*, 23 (also in *Guhyasiddhi*).

119. Cf. CPD s.v. *a-manussa*.

120. See *Kāśyapaparivarta*, §67; *Mahāyānaviṃśikā*, 9.

122. Cf. *Madhyamakahrdayakārikā*, III, 297.

123. tulye 'py andhasyādr̥ṣṭe 'rthe prathamam̐ nīśi cāhni ca |
 prabhātam̐ iti śabdāpṭeḥ sālokam̐ iva jāyate ||
 | nīn mtshan mtshuñs pa'i loñ po la'añ || nam lañs śes bya'i sgra thos na |
 | shon gyi rdzas rnams mthoñ ba ni || snañ bar bcas bzin skye bar 'gyur |

124. deśakālādayo bhāvāḥ svapnavijñānavibhramāḥ |
 śrāntasyādhvani hrasve 'pi dīrghatā vyavasāyinaḥ ||
 | yul dus la sogs dños po rnams || rmi lam 'khrul pa'i rnam śes la |
 | lam ni thuñ ñu dag la yañ || riñ por snañ bas dub par 'gyur |

125. tathā ceṣṭāviyogāpṭeḥ kāmīnām̐ divaso 'pi hi |
 nāḍikāgaṇanātulyaḥ pumsām̐ varṣasatāyataḥ ||
 | de bzin gañ phyir 'dod ldan gyi || skyes bu 'dod ma dañ bral na |
 | chu tshod grañs mtshuñs nīn mo yañ || lo brgya dag dañ mtshuñs par
 'gyur |

126. dr̥ṣṭatattvais tu tair eva tathābhūtais tathāvidham̐ |
 vyavahāram̐ ca kriyate nārthe 'ti ca vibudhyate ||
 | de ñid gzig pa de rnams kyis || de lta'i tshul du der brtags nas |
 | tha sñad du ni mdzad na yañ || bden no sñam du mi sems so |

127. iti viśvam̐ idaṁ dhīrāḥ kalpanāraṅgapeśalam̐ |
 citravat sarvam̐ ikṣante na cekṣante svabhāvataḥ ||
 | de ltar bstan pas sna tshogs 'di || rtog pa'i tshon gyi rgyu las ni |
 | thams cad ri mo 'drar mthoñ ste || ño bo ñid kyis mthoñ ma yin |

123a loñ po NP : loñ ba DCA; thos T *pro* thob?; b prathamam̐ : prathama M

125a gyi DC : gyis NP; c tshod A : chod NPDC; d 'taḥ : te M; brgya NP : brgyad DC

126a kyis NP *et* C(!) : kyī D; c kriyate : kurute M; d nārthe 'ti (*sive* na tathā *aur* nārthataś) : natheti M

127b 'peśalam̐ : 'peśalām M; tshon NP : mtshon DC; d kyis NP : kyī DC

123. Though an invisible object is originally the same night and day to a blind [person], it becomes light, as it were, when he perceives the word "daybreak".

124. Things such as place and time, etc. are, in a dream, delusions of consciousness: [similarly] a road, though short, is long to an energetic [traveller] who is tired.

125. Likewise it is of course also due to the occurrence of separation from their mistress that a day [which to others seems] like twenty-four minutes, lasts a hundred years to men in love.

126. By those [Bodhisattvas] who have experienced reality and personify it accordingly, *vyavahāra* is performed the way it is but not thought of as anything real.

127. The intelligent [Bodhisattvas] look upon this entire universe as a picture decorated with the colours of conceptual constructions, but they do not regard it as real in itself.

125. See Comm.: *chu tshod sum cu'i tshad kyī rañ bzin yin na yañ* ... Possibly *chu tshod* renders *ghaṭikā*.

128. aho citraṃ citraṃ samaviṣamanimnonnatagatau 12b
 dhiyā dhatte bhrāntiṃ viditam api bhūtārthavidhinā |
 anāḍau saṃsāre hṛdayagagane bhāgalikhitair
 alikāiḥ saṃkalpais tribhuvanam idaṃ saṃgraham iva ||
 | e ma'o bden min kun tu rtog pas thog ma med pa'i 'khor ba ru |
 | sa gsum po 'di bsdus pa bzin du sems kyi nam mkha' dag dkyil du |
 | bris pa'i mñam dañ mi mñam mtho dman 'gro ba ño mtshar las ño
 mtshar |
 | bden don lta bur 'khrul pas rig par yañ ni blo yis gzuñ bar bya |

129. bhāvo hi yadi bhāvaḥ syāt kim abhāvaḥ punar bhavet |
 tathatāsthīrārūpatvān nānyathātvam prapadyate ||
 | gal te dños po dños gyur na || slar yañ dños med 'gyur ba ci |
 | de bzin ñid brtan rañ bzin phyir || rnam gzan ñid du mi 'thad do |

130. dharmān paśyati yo 'likān nāmajātyādibhir guṇaiḥ |
 viparyāśahataś citraṃ sa karoty asvare dive ||
 | miñ dañ rigs sogs yon tan gyis || gañ gis chos rdzun mthoñ gyur pa |
 | phyin ci log gis bcom pa yi || mkha' khoñs ri mo de byed do |

131. tasmāc cittasvabhāvanām svabhāvo niḥsvabhāvatā |
 dharmāṇāṃ yo 'nyathā vetti so 'paiti paramārthataḥ ||
 | de phyir sems kyi rañ bzin gyi || chos rnam rañ bzin med pa ñid |
 | gañ žig rnam pa gzan du rig || de ni don dam rig pa min |

132. kalpanā yady asadbhūtā śūnyatā ca satī yadi |
 āvirbhāvatirobhāvāv ayatnāt svayam eṣyate ||
 | gal te rtog pa yod min la || gal te stoñ ñid yod na yañ |
 | gsal ba dañ ni mi gsal ba || rañ ñid 'bad pa med par 'gyur |

128a ma'o DCA : ma NP; b dhiyā dhatte : dhiyāndhatte M; kyi AH : kyi NPDC; dkyil
 du AH : khyab par NPDC; c hṛdaya° : hṛta° M; d don NP : no DC

129a bhavo hi yadi bhāvasyāt M; c "sthira° : "thira° M; c brtan : bstan NPDC; d "tvam :
 'tva M

130b gis NP : žig DC; rdzun AH : rnam NPDC; c viparyāśahagaś cittam M; yi NP : yis
 DC; d dive : dine M

131c rig DC : rigs NP; d rig : rigs NPDC

128. Oh, what a surprising phenomenon: In the beginningless sam-
 sara with its even, uneven, low and high levels [a yogin] with his
 intellect places this triple world – an illusion, but recognized in its
 real sense as false notions painted in portions – as a totality in the
 sky of his heart.
129. If a "thing" were a real entity, how could it become a non-entity
 again? Since the nature of things as they are is fixed, change is
 not possible.
130. One who, suffering from errors, regards phenomena falsely as
 having qualities such as names, genus, etc., is [like one] making a
 picture in the soundless sky.
131. Therefore the nature of things actually having mind as their
 nature is [simply] lack of independent nature. One who under-
 stands [things] otherwise misses the absolute sense!
132. *Opponent*: If a conceptual construction is unreal and emptiness is
 real [as you seem to claim, then the latter will] appear and [the
 former will] disappear automatically by itself!

129. Cf. MK, XIII.

130. For *nāmajātyādi*- (= *parikalpitasvabhāva*) cf. *Pramāṇasamuccaya*, I,3d.

133. nājñātā kalpanāpaiti kalpanāpagamaṃ vinā |
sthāpitā sthīrārūpāni śūnyatā na vibhāvayate || 13^a
| mi šes na ni rtog mi ṇams || rtog pa ṇams pa ma gtogs par |
| sgrib byed brtan pa'i rañ bzin can || ston pa ṇid ni gsal mi 'gyur |

134. bhedo hi nānayoḥ kaś cit kalpane vāsādātmikā |
paratantratayā samyagdr̥ṣṭā bhavati śūnyatā ||
| 'di dag dbye ba cuñ zad med || rtog pa med par 'gyur ze na |
| gzan dbaṇ ṇid kyis ston pa ṇid || yañ dag par ni mthon bar 'gyur |

135. katham asyāṃ samāveśaḥ svabhāvatrayadarśanāt |
taddr̥ṣṭeḥ sarvadharmeṣu piṇḍagrāho nivartate ||
| ji ltar 'di la yañ dag žugs || no bo ṇid gsum mthon ba'i phyir |
| de mthon ba las chos kun la || ril por 'dzin pa ldog por 'gyur |

136. naikaṃ paśyann asaṃbhinnam trirūpaṃ dr̥śyate sphuṭam |
vāsanāvṛttisāmarthyāt kalpitam ujjvalam tayoḥ ||
| gcig pu mthon min tha dad pa || gsum gyi tshul du gsal bar mthon |
| bag chags kyis bsgribs nus pa las || de la brtags pa gsal bar 'gyur |

137. hānatvāt kalpitārthasya paratantraḥ prakāśate |
svabhāvo 'dr̥ṣṭarūpatvād āditāḥ pracalann iva ||
| brtags pa'i don gyi dman pa las || gzan gyi dbaṇ ni rab tu gsal |
| dañ po las ni rab gyos bzin || rañ bzin ma mthon tshul gyis so |

138. kramād apāśya tat tasya prakhyānam śūnyatā punaḥ |
tam eva sthīrayantīva jāyate hṛdi bhāsvatī ||
| rim gyis de yi snañ ba dañ || bral na slar yañ ston pa ṇid |
| de ṇid brtan por byed pa bzin || sñiñ la gsal snañ skye bar 'gyur |

133a ṇams DC : mñam NP; ma gtogs par NP : rtogs par byed DC

134b kalpa° : kalpi° M; T male, sed AH affirm. M; c paratantratayā : paratantra itayā M

135c las DC : la NP

136a paśyann asaṃ° : paśyasam M; min NP : mi DC (cf. AH); c vāsanāvṛtti° M confirm.
AH; d ujjvalam : bhūjvalam M; gsal NP : bsal DC

137a hāna° : dhyāna° M; 'tārthasya : 'tārtāsyā M; brtags pa'i don gyi(s) NP : kun brtags
rim gyis DCAH; d āditāḥ : ādita M

138c brtan NP : bstan DC; d skye bar DC : skyes par NP

133. *Reply*: A conceptual construction does not vanish [as long as] it is not recognized [as such]. Without the disappearance of conceptual constructions emptiness cannot be realized no matter how fixed and constant it [actually] is.

134. *Opponent*: Surely there is no [real] difference between these two: [Emptiness] has an unreal nature just as a conceptual construction has. – *Reply*: Emptiness [can only be] correctly experienced [through] the dependent [nature].

135. *Opponent*: But how does one penetrate into this [emptiness]? – *Reply*: By seeing the three natures [or characters of „things“]. By seeing them in all phenomena the belief in material unity ceases.

136. By seeing many as not separate [all] three aspects are seen distinctly. [However,] due to the actual power of *vāsanā* the imagined [aspect] appears [more] clearly than the two [other aspects].

137. The dependent nature shines clearly when the constructed object is in a state of cessation. It is [only] due to the fact that it is not [clearly] perceived that it initially springs up, as it were.

138. When it has gradually cast off the appearance of [the *parikalpitasvabhāva*], emptiness shines anew in one's mind sustaining that very [*paratantrasvabhāva*], as it were.

134. Strictly speaking there is a (psychological) difference: *kalpanā* is not *spāśta* (cf. Comm.) whereas *śūnyatā* is.

135. Cf. YŚ, 48ab. – For *piṇḍagrāha* (Comm.: *gcig tu mthon par zen pa*) see *Vimalakīrtinirdeśa*, p. 152; *Siddhi*, p. 521.

136. The “three” natures being neither *eka* nor *aneka* (*Triṃśikā*, 22; *Triśvabhāvanirdeśa*, 18,21; *Mahāyānasamgraha*, II,17) must be seen “synoptically” so as to penetrate *śūnyatā* (= *vijñaptimātratā*, v. 11).

138. This refers to the *darśanamārga* (Comm.): *Triṃśikā*, 28.

139. sāpi vidyudvad asthairyā kṣaṇam eti ca yāti ca |
sarvathānādikālasya dvayasyāyaiva saṃplavāt || 13^b
| de yañ glog bzin mi brtan pa'i || skad cig la ni 'oñ zin 'gro |
| rnam kun thog mā med dus kyi || gñis kyis de ñid bslad phyir ro |
140. astam ety anuyāty eva dvayam advayatāpadam |
punas tāvan na sā yāvat tanmadhye niścalikṛtā ||
| slar yañ ji srid de dbus su || gyo med ma gyur de srid du |
| gñis dañ gñis min go 'phañ dag || 'char zin nub pa ñid yin no |
141. niścalibhūtā sā bhūyaḥ sahasrāṃśor ivodgaṭiḥ |
viruddhatvāt tamovṛtter nāvakāśaṃ prayacchati ||
| gyo med gyur nas phyir yañ ni || 'od zer stoñ pa śar ba bzin |
| 'gal phyir mun pa 'jug pa yi || gnas skabs 'thob par mi 'gyur ro |
142. sāvasthā kāpy avijñeyā mādrśaiḥ śūnyatocyate |
na punar lokarūḍhyaiva nāstikyārthānupātinī ||
| gnas skabs de yañ bdag 'dra bas || śes min stoñ ñid du brjod mod |
| 'jig rten la grags med pa pa'i || don gyi rjes su lhuñ ba min |
143. nāstitārūpataivāsyā vyavahārthasamsthītā |
niḥsvabhāveṣu dharmeṣu kasya vā sto 'stināstite ||
| med pa ñid dañ gzugs ñid de || 'di ni tha sñad don du yod |
| dños po med pa'i chos rnam la || yod dam med pa su yi yin |
144. na smartavyaṃ tvayety ukte smaraty eṣa niṣedhitam |
yathā tathāivāsacchadbād antaraṃ saṃprapadyate ||
| khyod kyis dran par mi bya zes || smras na bkag pa 'di dran pa |
| ji lta de ltar yod min pa'i || sgra las gzan ni rtogs par 'gyur |

139b zin DC : bzin NP; c kyi DC : kyis NP

140a astam : aṣṭam M

141a "bhūtā" : "bhūya M; b ivodgaṭiḥ : ivorgaṭiḥ M; pa NP : par DC; c viruddhatvāt :
virutvāt M; yi NP : yis DC; d prayacchati : priyagacchati M

142a bdag 'dra bas (cf. AH) : 'di 'dra bar NPDC (=S?); b mādrśaiḥ (sive mādrśā, cf.
13c) : mādrśe M; d lhuñ NPDC, sed AH melius 'brañ

143a male NPDC, sed bene AH; de NP : do DC; b vyavahārthasastitā M; du yod : dam
du DC; d °sti° : °sta° M

144b niṣedhitam : niṣenitam M; d antaraṃ : āntaraṃ M; rtogs DC : rtog NP

139. But this [i.e. emptiness] being fickle like lightning comes for a moment and goes again. This is because these two [natures] always flow together from time without beginning.
140. As long as this [i.e. emptiness] has not been rendered immobile in them, all that while the state of non-duality goes to rest and betakes itself again to duality.
141. But once [emptiness] has been rendered immutable it does not leave any scope [for the "darkness" of duality] just as the arising of the sun [leaves no room] for the presence of darkness because it is obstructed.
142. People like me cannot understand what this state called emptiness [really] is. – On the other hand [the concept of emptiness] does *not* imply any notion of Nihilism because [negation] is [only] based on worldly convention.
143. The definition of this [i.e. emptiness] as non-existence is only valid in a conventional sense [and not in an absolute sense, for] how can there be existence and non-existence when [all] concepts [or phenomena] lack own-being?
144. As when one says: "You should not be concerned about it", the [person addressed] thinks of the prohibition [instead]. Exactly in this way a negative term suggests something else [without referring to an external object].

139. dvaya = grāhyagrāhaka (Comm.), cf. v. 25.

141. On the eighth bhūmi (Comm.), or Acalā.

142. On rūḍhi see e.g. Nyāyakośa, s.v.

143. Cf. RĀ. I, 38 sqq.

145. vikalpād arthavijñānaṃ vikalpo 'py arthabuddhitāḥ |
dvayor vikalpadharmatvāt kāstitā kā ca nāstitā || 14^a
| rnam par rtog las don rnam śes || don gyi blo las rnam rtog kyañ |
| gñi ga rnam rtog chos yin phyir || yod pa gañ yin med gañ yin |
146. nāstitāpy astitām eti bhāvyaṃ nāśraye kva cit |
yady evaṃ iṣyate prāptam tadvad astitvam eva hi |
| rten ni gañ žig bsgoms pa yis || med pa yañ ni yod par 'gyur |
| gal te de bžin du 'dod pa || de bžin yod pa ñid kyañ thob |
147. evam astitvanāstitvasukhaduḥkhādyasaṃmatam |
apekṣāsiddhitāḥ sarvaṃ dīrghahrasvādhedavat ||
| de bžin yod dañ med pa dañ || bde sdug la sogs med par bžed |
| ltos pas grub pa de thams cad || riñ thuñ la sogs bye brag bžin |
148. duḥkhavyupaśamāt pumsaḥ sukhaṃ nāma svakalpitam |
duḥkhaṃ ca sukhavibhramśād āpekṣikam idaṃ dvayam ||
| skyes bu'i sdug bśhal ži ba la || bde ba žes byar rañ gis brtags |
| bde ba ñams pa sdug bśhal yin || gñis pa 'di ni bltos pas yin |
149. sarvaṃ eveti vijñeyam apekṣātaḥ samutthitam |
ekam evāapekṣaiva parañ kim avagamyate ||
| bltos pa ñid las kun 'byuñ bar || 'di dag thams cad śes par bya |
| gcig ñid la ni ma bltos par || gžan dag khoñ du chud ma yin |
150. anyāpohena vijñānaṃ anirūpitagocaram |
jāyate kvāpi sambhṛāntam upadeśādisādhanañ ||
| gžan sel ba yi rnam śes ni || spyod yul rnam par ma dpyad par |
| bstan pa la sogs sgrub pa yis || kha cig 'khrul pa yañ dag bskyed |

145a rnam NP : nams DC; c vikalpa° : vijñāna° M

146a nāstitāpyatām eti M

148a °upaśamāt : °upaśamūt M; b rañ gis brtags AH : rab tu brtags NPDC (=S?) c;
°vibhramśād : °vibhramśād M; d bltos NPA : ltos DCH

149ac bltos NPA : ltos DCH; d ma NPDC : la AH

150b dpyad DCAH : spyad NP; c sgrub NPA : bsgrub DCH

145. Consciousness of meaning (*artha*) is due to conceptual construction. On the other hand conceptual construction is due to the idea of objective meaning. Since both of them possess the nature of *vikalpa* how can existence and non-existence [express the real]!
146. Non-existence may be changed into existence if developed on a certain substratum. If this is endorsed [by you] existence is of course established similarly.
147. Thus it is in the sense of dependent establishment that everything is generally accepted as "existence, non-existence, pleasure, pain, etc.", just as in the case of the distinction between long and short, etc.
148. A human being's notion of pleasure is a subjective concept, based on the allayment of pain. Again pain is due to the cessation of pleasure: They are interdependent.
149. Everything must be understood to have taken form in mutual relation. How can opponents [be so foolish as to] consider independence to be a unit!
150. Where consciousness has a field of reference not directly observed, it becomes erroneous on some basis through the exclusion of another [meaning] by means of teaching, etc.

145. Cf. Dignāga's (?): *vikalpayonayaḥ śabdā vikalpāḥ śabdāyonayaḥ | kāryakāraṇatā teṣāṃ nārthaṃ śabdāḥ sprāntaḥ api ||*

146. Cf. *Pramāṇavārttika*, IV, 223-236; *Vākyapadīya*, III, 3, 60.

150. Here the *anyāpoha*-theory is used to substantiate *vijñaptimātratā*. Cf. again Dignāga's (?) oft-quoted: *tenānyapohaviṣayāḥ proktāḥ sāmānyagocarāḥ | śabdāś ca buddhayaś caiva vastuṇy eṣāṃ asaṃbhavāt ||*

151. varṇāḥ padāni vākyaṇi līṅgāni vacanāni ca |
 kriyākāraḥ sambandhā vitatathvād avācakāḥ || 14^b
 | yi ge tshig dañ ṇag dañ ni || rtags rnams dañ ni tshig dañ ni |
 | bya ba byed pa'i 'brel pa dañ || rdzun phyir brjod par byed ma yin |

152. śloko 'pi pañcabhiḥ pādais tribhir vā kiṃ nu neṣyate |
 vākyaṣya vācyatantratvād dākinīsamayo bhavet ||
 | tshigs bcaḍ tshig rkañ lña pa'am || gsum pa ru ni cis mi 'dod |
 | brjod byed brjod bya la blos nas || mkha' 'gro'i dam tshig bzin du
 'gyur |

153. grahitavyeṣu bhāveṣu vidvanmanyaiḥ purātanaḥ |
 pātitaḥ kim ayaṃ lokaḥ śabdasaṃskārasaṃkaṭe ||
 | chos rnams gzuñ bar bya ba yin || sñon gyis mkhas par rañ 'dod pas |
 | sgra rnams sbyar bas ñon moñs la || 'jig rten pa dag ci phyir btsud |

154. eṣā nāseti vaktavye prṣṭaḥ ko nāma darśayet |
 śiraḥ pradakṣiṇāvartam bhaṅgurmeṇa pāṇinā ||
 | 'di ni sna žes brjod pa na || mgo bo bskor bar gyur pa yi |
 | lag ṇar bkug pa'i lag pa yis || dris la su žig ston par byed |

155. śilāpeṭakadṛṣṭāntam lāghavam gamitaḥ svataḥ |
 śabdair ātmā ca lokaś ca śabdadardurāśibhiḥ ||
 | sgra yis bdaḡ ñid 'jig rten pa || bdaḡ ñid gus par 'gyur ma yin |
 | sgra 'don pa yi sbal tshogs dañ || brag gi dkyil gyi gab tshe bzin |

156. na cānyenānyasaṃvittir asambandhena yujyate |
 kim asiḥ pātito 'nyatra karoty anyatra vikriyām ||
 | gzan gyis gzan ni rig pa ru || 'brel pa med phyir mi rigs so |
 | ral gri gzan la bryab pa yis || gzan dag gcod par byed dam ci |

151a varṇāḥ : varṇā M; d avācakāḥ : avācakāḥ M; rdzun NP : brdzun DC; brjod AH :
 byed NP : rjod DC

152a tshig DC : tshigs NP; c brjod ... blos NP : rjod ... lto DC

153a bhāveṣu T : dharmeṣu M; b gyis NP : gyi DC

154c 'pradakṣiṇāvartam : pradakṣiṇāvartita M; bhaṅgurmeṇa cum T : bhaṅgureṇaiha
 M

155a 'peṭaka' : 'pelaka' M; yis NP : yi DC; b svataḥ : svatam M; c 'don DC : 'dod NP; d
 'dardura' : 'durdvara' M; gab tshe DCAH : brag tshe NP

156b asambandhena : asambadhena M

151. Vowels, words, statements, gender, number and action-agent relationships do not refer to [any external object], because they are not true [to any external reality].
152. Could one not accept a *śloka* in five or perhaps three *pādas*? It would be [purely according to one's own desire], like the ordinance of a fairy, since [the form of a] statement [merely] depends on [the "meaning"] to be expressed, [not on an external object].
153. If things can be grasped [directly without words] why have ancient [grammarians] passing for intelligent cast this world into the difficulties of Sanskrit grammar?
154. If one, when asked, can simply answer: "This is my nose", who would [take the trouble to] point towards his head turned towards the right and with his hand having a bent arm?
155. By [the use of] words having a multitude of intonations oneself and people [following one] are, on one's own accord, brought into an insignificance comparable to that of a casket of stones.
156. Moreover it is not possible to understand something else [i.e. an "external object"] by something else [i.e. a word], because they have no causal relationship. [A word only determines the meaning:] Surely, a sword struck at one thing does not cause havoc elsewhere!

156. Hypothetically there are two kinds of *sambandha*: *tādāmya* and *tadutpatti*, but neither applies to *vācya-vācaka* (Comm.). Instead the word determines meaning *arthāntaravyavacchedena* (cf. *Pramāṇasamuccaya*, V.1).

157. nirvyāpāritarūpeṇa ko.vā keneha bhāvyate |
bhāvaḥ prakriyate vāpi bhāvenābhāvabhāvinā ||
| ma byas pa yi dños po ni || 'ga' yis gañ yañ mthoñ ba med |
| dños po med pa'i ño bo yis | dños po rab tu bskyed pa yin |
158. bhāvasyābhāvasvabhāvo bhāvakāle 'svabhāvatā |
tenaivātītarūpe 'sau bhūta ity upagīyate ||
| dños po dños po'i rañ bžin min || dños po'i dus na dños med phyir |
| de ñid phyir na 'das pa'i dños || 'byuñ ba zes na brjod pa yin |
159. mahābhūtāny api prāhur ata eva hi tāyinaḥ |
sarvabhūtāgrabhūtātvañ niruktapadapeśalāḥ ||
| de ñid phyir na skyob pa yis || 'byuñ ba zes ni rab tu gsuñs |
| 'byuñ ba kun gyi 'byuñ mchog phyir || ñes pa'i tshig la mkhas pa yin |
160. ekatra śatadhir nāsti nāpi yāvac chatam tathā |
tathāpi śatam ity ukte bhrāntir bhavati cetasi ||
| gcig la brgya yi blo skye min || de bžin brgya yi bar la'añ med |
| de bžin du yañ brgya brjod pa || sems ni 'khrul pa gyur pa yin |
161. adrṣṭe vāpi drṣṭe 'pi kiṃ tenādhigatātmani |
vacanādyupadeśeṇa svargādaḥ vā ghaṭe 'pi vā ||
| mtho ris sogs sam bum pa 'am || mthoñ ba 'am ni ma mthoñ ba |
| de yi bdag ñid rtogs 'gyur na || tshig tu ston pas ci žig bya |
162. hasti sairāvaṇahastī striyaś cāpsarasah striyaḥ |
nāpūrvā pratibhā tatra drṣṭotkrṣṭaiva jāyate ||
| glañ po dañ ni sa sruñ glañ || bud med dañ ni lha'i bud med |
| de las sñā na med blo med || mthoñ ba las ni mchog tu skye |

15^a

157. Which entity can be manifested by a [word-] entity the structure of which remains unaltered? Or, alternatively, [which entity] can be created by a [word-] entity which [by being changed] becomes non-existent?
158. An entity does not [really] have the nature of an entity, [because] at the time of becoming [i.e. change] it does not retain its original nature. Exactly because of this [change] a thing which is past is said to "have been" [and be no more].
159. For this very reason the Buddhas, who are experts in derived words, have also spoken of the "big have-beens" [i.e. the elements], i.e. because they are the foremost of all [the elements, or] "have-beens".
160. The idea of "a hundred" does not refer to *one* object, nor does "a hundred" refer to that amount [of separate individuals]. And yet, when it is said that there are a hundred the error arises in one's mind!
161. What then is the use of teaching in words, etc. about something invisible such as heaven, etc., or about something visible such as a jar, if the nature of these is already understood [directly]?
162. An elephant [i.e. as a concept] includes Indra's elephant; women [in general] also [include] female divinities: In such cases no new idea [arises]; it is simply derived from [previous] experience.

157a nirvyāpārita° : nirvyāpāra° M; yi DC : yis NP

159d °pada° : °padam M

160b tathā : ta M

161a sam NP : pas DC

162d drṣṭotkrṣṭaiva : drṣṭotkrṣṭeva M

157. Against those who conceive *śabda(tattva)* as a creative principle of *artha*, cf. *Vākyapadīya*, I,1 sqq.

158. Cf. *Karmasiddhi*, §15; *Kośa*, V. p. 58, against Sarvāstivāda.

159. Allusion to *niruktipratīsaṃvid* (obtained on the ninth *bhūmi*).

160. *gñan yañ sgra'i rnam par rlog pa'i yul bstan pa'i phyir* (Comm.).

162. Cf. M. Hattori, "Apoha and Pratibhā", in *Sanskrit and Indian Studies*, Dordrecht-Boston-London, 1980, esp. p. 65 (ref. to *Pramāṇasamuccaya*, V,47).

163. paśyaty anyad vadaty anyac chrutvāpy anyat prapadyate |
 tathāpy unmattaval loko nātmānam avabudhyate || 15^b
 | mthoñ ba gzan yin smra ba'añ gzan || thos pa gzan yin rtogs pa'añ
 gzan |
 | de ltar 'jig rten smyon pa bzin || bdag ñid khoñ du chud ma yin |

164. unmatto 'smīti jāniyād unmattaś ced bhaved asau |
 naivonmattasvayamjñāne vibhramo mada ucyate ||
 | bdag ñid smyon pa yin zes pa || de ni ji ltar smyon yin 'gyur |
 | yañ dag rañ šes smyon pa min || rnam par 'khrul pa smyon par brjod |

165. deśādiniyatākāraṃ yataḥ khyāti jagattrayam |
 tathā ca na hi tad bhrāntaṃ vijñaptir ata eva hi ||
 | yul sogs ñes pa'i rnam par ni || 'gro ba gsum po gañ snañ ba |
 | de phyir de ni 'khrul ma yin || rnam par rig yin de yi phyir |

166. hastīty arthas tadākāras tadabhāvaś ca paṇḍitaiḥ |
 yathāsaṃkhyena vijñeyāḥ svabhāvāḥ kalpitādayaḥ ||
 | glañ po'i don dañ de'i rnam pa || de ñid dños med mkhas pa yis |
 | kun brtags la sogs rañ bzin rnams || rim pa bzin du šes par bya |

167. arthaśūnye 'rthanirbhāse mithyārthagrahavastuni |
 ekasminn eva mātāṅge māyākāravinirmite ||
 | sgyu ma mkhan gyis sprul pa yi || glañ po gcig pu kho na la |
 | don stoñ don du snañ ba dañ || gzuñ ba'i dños po rdzun don yin |

168. evaṃ sampaśyataḥ pūrvam arthagrāho nivartate |
 paratantratadākāraṃ cittam asya pravartate ||
 | de ltar yañ dag mthoñ bas sñar || don du 'dzin pa ldog par 'gyur |
 | gzan dbañ de yi rnam pa ni || de yi sems las byuñ ba yin |

163a vadaty : vahaty M; yin NP : min DC

165c bhrāntaṃ : bhrāntā M

166b paṇḍitaiḥ : paṇḍitai M; yis : yin NPDC; c yathāsaṃkhenavijñeyā M; brtags NDC :
 btags P; d svabhāvāḥ : svabhāvā M

167a gyis ... yi NP : gyi ... yis DC; d māyākāra° : māyāra° M; rdzun NP : brdzun DC

168a bas DC : ba NP; c paratantratadākāra M

163. One experiences one thing [i.e. *svalakṣaṇa*], expresses another [i.e. *sāmānyalakṣaṇa*], learns one thing [indirectly], understands another [directly]. Thus, like a madman, people do not understand themselves!

164. [How] can a certain person be mad if he knows: "I am mad"? Error is certainly not called madness when one recognizes one's "madness".

165. Since the triple world appears under the form of the necessity of space [and time], therefore it cannot, of course, be erroneous in that sense: It is, of course, an [orderly] manifestation of consciousness.

166- Philosophers must understand the [three] natures, viz. the imagined, etc. by turns: the object "elephant", its appearance and its absence based on one single elephant created by a magician [and respectively] being empty of objective status, having objective appearance and being the basis of belief in an external thing which is false.

168. To a [yogin] considering [the three natures] thus together, the belief in an external object is the first to cease while mind appears before him having that image of the dependent [nature].

163. A reminiscence of *Gītā*, II,29, q.v.

165. Cf. *Viṃśatikā*, 2 sqq.

166. A stock example, see *Trisvabhāvanirdeśa*, 27-30; *Mahāyānasūtrālaṃkāra*, XI,15 sqq.

167. Cf. v. 219.

169. tad asyākārakaluṣaṃ arthasyābhāvadarśanāt |
bhūmyām nirvāsaṇaṃ paścād aṣṭamyām vinivartate ||
| rnam pa de yi rñog pa yañ || don gyi dños po med mthoñ bas |
| bag chags spañs pa'i phyi nas ni || sa brgyad pa la ldog par 'gyur |
170. nirvṛtte cittacakra tu na punaḥ saṃsaraty ayam | 16^a
pariṇiṣpannadharmatvād bhramaty abhavaṣambhavaḥ ||
| sems kyi 'khor lo ñes ldog na || phyir yañ 'khor bas 'khor mi 'gyur |
| yonś su grub pa'i chos yin phyir || 'on kyañ yañ dag skye ba 'byuñ |
171. citraṣṭha iva niśceṣṭo nirākṛto nirutsukaḥ |
nāsāv ujñhati nādatte kiṃ cid'advayagocaraḥ ||
| ri mor bris bñin gyo ba med || rtog pa med ciñ 'dod pa med |
| de ni gñis med spyod yul phyir || len dañ 'dor ba cuñ zad med |
172. prañidhānabalādhānād anādyantabhavatrāye |
nirvikalpo 'pi lokasya tamoghnaḥ sūryabimbavat ||
| smon lam rñams kyi mthu yis ni || thog mtha' med pa'i srid gsum du |
| rtog pa med par 'jig rten gyi || mun pa sel byed ñi ma bñin |
173. ata eva ca kartṛñāṃ puṃsāṃ karmaphalaṃ ca yat |
tāyinaḥ kalpanārūpaṃ tasya prāhuḥ śubhāśubham ||
| de phyir byed pa po rñams dañ || skyes bu'i las 'bras gañ yin pa |
| de yi dge dañ mi dge ba || skyob pas rtog pa'i ño bor gsuñs |
174. dharmādharmāu tapas tyāgaḥ saṃyamo niyamo damaḥ |
tīryaṇco nārakāḥ pretā manuṣyāḥ sadivaukaṣaḥ ||
| chos dañ chos min dka' thub gtoñ || bsdams dañ ñes bsdams dul ba
dañ |
| dud 'gro dmyal ba yi dags dañ || lha dañ bcas pa'i mi rñams dañ |

169. Later on, on the eighth level (*bhūmi*), the impurity of the [dependent] image, being without residues, disappears by seeing the non-existence of that thing [viz. *paratantrasvabhāva*].
170. But when the wheel of mind has stopped the [Bodhisattva] migrates no more. Still [his] birth revolves because he has the nature of being perfect.
171. He is unmanifest, desireless and motionless like a portrait. Having the absolute as his abode he neither abandons nor assumes anything.
172. Due to the power of his [previous] vows in the triple world without beginning and end he destroys the darkness of the world, without conceptual constructions, like the disc of the sun.
173. And this is why the Buddhas have stated that even the good and the bad karmic result of people who act has the nature of conceptual construction.
174. Right and wrong, penance, renunciation, restraint, observance,

169. Cf. v. 141.

170. Here *abhava*- (not *athavā* as T.?) is almost = *saṃsāra*, cf. CPD, s.v. Or, perhaps better: He roams without being born in *bhava*, Cf., in any case, the idea of *saṃcintyābhavopapatti* discussed by G.M. Nagao, "The Bodhisattva returns to this world", in *The Bodhisattva Doctrine in Buddhism*, Ontario, 1981, esp. p. 68.

174. See the sūtra quoted MA, p. 175; CS, III, 57.

169b gyi DC : gyis NP; d aṣṭamyām : aṣṭami M

170a ldog NP : log DC; d cf. T

171d 'dor ba NP : 'dod pa DC

173b puṃsāṃ karmaphalaṃ : puṣāṃ karmaphala M; d tasya prāhuḥ M illeg.

174a dharmādharmāu tapas : dharmadharma tipas M; gtoñ DC : stoñ NP

175. bhūtāni bhautikāḥ skandhā dhātavaḥ śāsanam muneh |
 śāstā ca śrāvakāś caiva sarvā samvṛtidesanā || 16^b
 | 'byuñ dañ 'byuñ 'gyur phuñ po dañ || khamś dañ thub pa'i bstan pa
 dañ |
 | ston pa dañ ni ñan thos te || thams cad kun rdzob yin par bstan |
176. ādikarmikalokasya paramārthāvatāraṇe |
 upāyas tv eṣa sambuddhaiḥ sopānam iva nirmitaḥ ||
 | dañ po'i las can 'jig rten pa || dam pa'i don la gzug pa'i phyir |
 | thabs 'di rdzogs pa'i sañs rgyas kyis || skas kyi them pa lta bur gsuñs |
177. ante viśīryate sarvam iti bālopalāpanam |
 avācyam anirūpyam ca kim apy anyat prakāśate ||
 | de lta byis pas brjod pa rñams || mthar ni thams cad 'jig pa yin |
 | brjod par bya min dpyad du med || cuñ zad gzan yañ bsal ba yin |
178. tatrākāśaprakāśo 'sau prakāśayati śūnyatām |
 ātmanah śūnyatāyāś ca sthito niṣkiñcane pade ||
 | de la nam mkha' gsal ba 'dis || stoñ pa ñid ni gsal bar byed |
 | bdag ñid dañ ni stoñ pa ñid || cuñ zad gnas pa'i gnas pa med |
179. apaśyan kiṃ cid apy asmin yathoddiṣṭena vartmani |
 hasatīva jagat kṛtsnam prahataṃ śamathājitam ||
 | ji skad bstan pa'i lam 'di na || cuñ zad kyañ ni mthoñ ba med |
 | ñams śiñ ži ba spañs pa yi || 'jig rten ma lus bzad gad bzin |
180. pauraṇīm ātmanaś cāpi tadgrahaikarasātmatām |
 cintayann api yaḥ sadyo lajjām evopagacchati ||
 | bdag ñid kyi ni sñon gyi rabs || de gzuñ ba yi ro gcig dños |
 | gañ žig sems par byed na yañ || gdon mi za bar ño mtshar 'gyur |

176b gzug DCAH : bzugs NP; d them DC : 'theg NP

178d niṣkiñcane : naiḥkeñcane M

179a apaśyan : apapaśyan M; na : ni NPDC; b vartmani : vatamani M; c yi DC : yis NP

180a kyi NP : kyis DC; b gzuñ NP : bzuñ DC; c yaḥ sadyo : yat sadyam M

175. self-control, animals, inhabitants of hell, spirits, human beings and heaven-dwellers; the gross elements, the material derivations, the [five] aggregates, the [eighteen] elements, the Buddha's teaching, the Teacher and the Disciples all [belong-to] the conventional teaching.
176. However, this device has been made by the Perfect Buddhas as a staircase in order to guide the world of novices to the absolute.
177. To say that in the end it all vanishes, is a pedagogical device. Something else that cannot be expressed or analysed appears [instead].
178. Dwelling in the unconditioned abode, resembling space, the [Bodhisattva] illumines the emptiness of himself and of emptiness.
179. Without, as pointed out, seeing anything on this way [the Bodhisattva] laughs, as it were, at the entire world which is tormented [by passions, etc. and] deprived of tranquillity.
180. But if he also considers his own previous state of being totally imbued by that belief [in samsara] he instantly becomes ashamed.

176. ādikarmika: CPD, s.v.; *Bodhi[sattva]caryāvatārapañjikā*, p. 256, n. 2. – cd occur as *Pañcakrama*, II, 2cd.

177. *bālopalāpana*, etc.: CS, III, 7, n.; *Vākyapadīya*, II, 238.

179. Cf. BV, 95.

181. yadi sarvaṃ idaṃ sūnyaṃ dharmārambho nirarthakaḥ | 17^a
 yasya sūnyaṃ kṛtārthatvāt tasya satyaṃ nirarthakaḥ ||
 | gal te 'di kun stoñ ñid yin || dge ba'i rtsom pa don med 'gyur |
 | gañ gi stoñ ñid don byas pa || bden te de la don med yin |

182. pāpārambho 'pi naivāsya sūtaraṃ yujyate tadā |
 sūnyatādṛg aho yogī rikte muṣṭim na bandhate ||
 | de tshe sdig pa'i rtsom pa yañ || de yis sin tu mi rigs so |
 | gañ tshe stoñ mthoñ rnal 'byor pas || chañ pa stoñ bzin 'chiñ ba med |

183. kalpanāpatitānāṃ tu sarvaṃ etad ananyathā |
 kāryakāraṇabhāvena saṃsāre tatphalāptitāḥ ||
 | rtog pa'i nañ du thuñ ba la || de dag thams cad gzan ñid 'gyur |
 | rgyu dañ 'bras bu'i dños po yis || 'khor ba'i 'bras des thob phyir ro |

184. svapnanirvartitānāṃ tu karmaṇāṃ kiṃ śubhāśubham |
 na prabuddhaḥ phalaṃ bhuñkte svapna evākhilo naraḥ ||
 | rmi lam na byas las rñams la || dge dañ mi dge ci zig yod |
 | ma sad par yañ 'bras mi myoñ || ma lus rmi lam ñid na yañ |

185. prabodhe 'sad iti jñānāt svapne vṛtter asat phalaṃ |
 tenaivāsty udite jñāne sarvasyānte vṛthā phalaṃ ||
 | sad na med par śes pa'i phyir || rmi lam 'jug pa'i 'bras bu med |
 | de phyir ye śes skyes pas na || thams cad kyi 'bras mtha' ru rdzun |

186. svapnālātendrajālānāṃ abhinnaṃ udayavyayam |
 hetubhāve phale caiva nanu sarvaṃ yad ikṣyate || 17^b
 | rmi lam mgal me mig 'phrul ni || skye dañ 'gag la tha dad med |
 | rgyu dañ 'bras bu'i dños po ni || gañ gis thams cad yañ dag mthoñ |

181c gi DC : gis NP; d nirarthakaḥ : nirakāḥ M; de la : don la NPDC

182d bandhate : vadhyate M

183c yis : yi NPDC

184a 'nirvartitānāṃ : 'nirvrttitānān M; la DC : las NP; c bhuñkte : bhukte M

185b vṛtter : vṛttir M; c jñāne : jñānam M; d rdzun NP : brdzun DC

186b abhinnaṃ : abhyannam M; la NP : pa DC

181. *Opponent*: If everything is empty, exertion in the Law is futile! –
Reply: [No, it is only] true that [exertion in the Law] is futile to
 the [Bodhisattva] to whom it is empty because he has achieved
 his purpose.

182. [When a yogin abides in emptiness] then he can certainly still less
 be engaged in evil. Oh, a yogin who sees emptiness does not
 clench his fist “in vain”!

183. But to those who have lapsed into conceptual constructions all
 this remains unchanged, because they obtain the result in sam-
 sara [in accordance] with the law of cause and effect.

184. How can any of the actions performed in a dream [really] have a
 good or bad [result]? When he wakes up nobody enjoys the fruit
 [experienced] only in the dream.

185. When one is awake and understands that it is unreal the fruit due
 to activity in a dream [proves to be] unreal. Therefore, the fruit
 of every [action] is false once understanding has finally arisen.

186. It makes no difference whether dreams, firebrands or illusions
 arise or cease. Surely, everything looked upon as “cause” or
 “effect” is [likewise illusory].

181. Cf. MK, XXIV, 1: *yadi sūnyam idaṃ sarvaṃ ...* etc. Comm. explains: 'di mos pa
 spyod pa'i gñas skabs na bsod nams kyi tshogs bsags pa'i stobs kyi sa brgyad pa la
 sogs pa thob pa'i byañ chub sems dpa' de stoñ pa ñid la gñas pa skye'o žes bya ba'i
 don to.

182. For the example of *ārambhavaiyārthya* cf. Buddhapālita's comm. to MK, I, 4d: *ci
 khyod nam mkha' la khu tshur dag gis brdeg gam*.

183. For *ananyathā* see CPD s.v. *an-aññathā*.

184. Cf. *Viṃśatikā*, 17cd.

187. anyedyur viṣayā bhuktā ye svapne ye ca tatkrte |
 bhedo 'dya vada kas teṣāṃ svabhāvānubhavam prati ||
 | nī ma gzan la yul myoñ dañ || gañ žig rmi lam des sad dañ |
 | rañ bzin nams su myoñ ba na || de dag bye brag gañ yin smros |
188. pratītyodpadyate yad yat tat tac chāntaṃ svabhāvataḥ |
 māyāṅgānīva saṃsṛjya māyākāreṇa darśitam ||
 | gañ dañ gañ ni rten ciñ 'byuñ || de dañ de yi rañ bzin ži |
 | sgyu ma'i yan lag tshogs pa yis || sgyu ma mkhan gyis ston pa bzin |
189. vāsānām iva bhāvānām bhinnānām apy anekadhā |
 na bhedo bhasmanaḥ kaś cid dagdhānām śūnyatāgninā ||
 | rnam pa du ma tha dad pa || gos 'dra ba yi dños po rnam |
 | stoñ ñid me yis bsregs pa na || thal bar bye brag 'ga' yañ med |
190. lokadvayam idaṃ dagdhvā sattvabhājanasamjñakam |
 ātmanā sāpi tatraiva jvalanolkeva dahyate ||
 | snod dañ sems can žes bya ba'i || 'jig rten gñis ka bsregs nas ni |
 | bdag ñid de yañ de ñid du || me lce bzin du bsregs pa yin |
191. śūnyatāvahninirdagdhām evaṃ paśyañ jagattrayam |
 na kva cid rajyate yogī saṃsāraṃ vicarann api ||
 | stoñ ñid med yis ñes bsregs par || de ltar 'gro ba gsum mthoñ bas |
 | 'khor ba ru ni gñas pa na || 'ga' la'añ chags min rnal 'byor pa |
192. na pracāro na cācāro na vicāro na gocaraḥ |
 jāyate 'sya tadā sūkṣmo yadā śūnye 'vatiṣṭhati || 18"
 | gañ tshe stoñ ñid la gñas pas || rab tu spyod min spyod pa'añ min |
 | dpyod pa ma yin spyod yul min || de tshe de la phra mor 'byuñ |

187(=188 in M [187=MK,I,1]; *seqq. ut* T)b tatkrte : tatkrte M; des H : ñes NPDCa; c
 na NPAH : ni DC; d svabhā° : bhā° M; smros NP : smos DC
 188d mākaroyamadarsitaḥ M; gyis DC : gyi NP
 189a vāsānām : vāsanam M
 190a dagdhvā : vā M
 191a °nirdagdhām : nidagdhām M
 192b spyod bis DC : dpyod bis NP; c sūkṣmo : saukṣmā M; dpyod NP : spyod DC

187. Now tell me, what is the difference between objects enjoyed on a certain day and those based on them in a dream as far as the experience of their nature is concerned?
188. Everything which arises in dependence is calm by nature, just like [an elephant, etc.] shown by a magician having collected the magic requisites.
189. Once things, though variously different like clothes, have been consumed by the fire of emptiness there is no difference as far as their ashes are concerned.
190. Once it has consumed the two worlds, viz. the personal and the inanimate, [emptiness] burns there by itself, like a flaming torch.
191. When the yogin thus sees the triple world consumed by the fire of emptiness he does not desire anything even if he traverses samsara.
192. When he abides in emptiness he is not subject to the slightest application, behaviour, discrimination or sphere of action.

188. Cf. MK,VII,16ab: *pratitya yad yad bhavati tat tac chāntaṃ svabhāvataḥ*. – For the *māyāgaja* see CS,III,29 (with ref.).
 189. Quoted *Śūnyatāsaptativivṛtti* (TD, No. 3867, 339a).
 192. Cf. *Kāśyapaparivarta*, §135 (see de Jong, *Buddhist Studies*, p. 517); CS,III,23.

193. śūnyatāvasthitaḥ paścāt sarvendhanavivarjitah |
nirvāṇe kṛṣṇavartmeva nirupākhyo bhavaty asau ||
| stoñ ñid la gnas phyin chad ni || bud śiñ bzin du thams cad spoñ |
| me bzin yoñs su mya ñan 'das || de ni lhag ma med par 'gyur |
194. tathābhūtas tu niḥsaṅgo nirupākhyo nirañjanaḥ |
nāpi dhūmāyate bhūyo nāpi jvalati yogavit ||
| de ltar gyur pa thogs pa med || gos med chags pa yod ma yin |
| phyir yañ du ba 'byuñ ba med || rnal 'byor rig pas yañ 'bar med |
195. ajvalan śāntim āyāti śāntaś cāpy upaśāntatām |
upaśāntaḥ praśāntatvaṃ praśāntaḥ śītātāṃ punaḥ ||
| 'bar ba med pa zi ba thob || zi bas kyañ ni ñer zi ñid |
| ñe bar zi bas rab zi ñid || rab tu zi bas yañ bsil ñid |
196. śītībhūto niruṣṇatvaṃ niruṣmo 'jvara ucyaṭe |
ajvaro virajāḥ śuddho nirdvandvo nirupadravaḥ ||
| bsil bar gyur pas gduñ med ñid || gduñ ba med pas rims med brjod |
| rims med pa yis rdul med dag || gñis med gnod pa med pa yin |
197. nirmamo nirahamkāraḥ samuttīrṇabhavāṃsavaḥ |
na punaḥ sprśyate jātyā nirjātir mriyate na ca ||
| bdag gi med pas ñar 'dzin med || srid pa'i rgya mtsho yañ dag brgal |
| phyir yañ skye ba len mi byed || skye med de la 'chi ba'añ med |
198. nirasto jātimṛtyubhyām amṛtaṃ padam aśnute |
taṃ nayaṃ prāpya bhūyo 'pi prāptavyaṃ nādhigacchati ||
| skye dañ 'chi ba spañs pa yis || bdud rtsi'i go 'phañ ñams su myoñ |
| tshul de thob nas phyir yañ ni || 'thob par bya ba dmigs pa med |

18^b

194c dhūmāyate : bhūmāyate M

196a niruṣṇatvaṃ : nirupatvaṃ M; he rims bis DC : rim bis NP

197a gi DC : gis NP; ñar AH : rañ NPDC; d mriyate : miyate M

198b aśnute : asnute M; 'thob NP : thob DC

193. Later, being absorbed in emptiness and devoid of all "fuel", he becomes indescribable, like fire in extinction.
194. Being thus without clinging, indescribable and unmanifest, the yogin does not "smoke" or "blaze" any more.
195. When he is not aflame [a yogin] becomes extinct, when he is extinct he becomes peaceful, when he is peaceful he becomes tranquil, when he is tranquil he becomes cool.
196. When he has become cool he becomes free from heat, being free from heat he is said to be free from fever. Being free from fever he is passionless, he is clean, free from duality and free from distress.
197. Being free from possessiveness and free from egotism he has crossed the ocean of existence. He is not touched by rebirth any more. Not being born any more he does not die any more.
198. Having got rid of birth and death he obtains the immortal stage. Having attained this principle he does not encounter anything more worth attaining.

193. Cf. *Manusmṛti*, II,94. – For *nirupākhyā* see Steinkellner, *Dharmakīrti's Pramāṇaviniścaya*, II, Teil II, Wien 1979, p. 89, n. 323. Also *Vākyapadīya*, III,3, *passim*.

194. Allusion to the first *abhijñā*, see *Mppś*, p. 1810.

199. nāpi saṃsārajair duḥkhaiḥ sukhair vā duḥkhaḥetubhiḥ |
 pratighānūyau dhatte sarvatropēkṣataś caran ||
 | 'khor bar skye ba'i sdug bsñal dañ || sdug bsñal gyi rgyu bde bas yañ |
 | 'dod chags že sdañ 'chañ ma yin || thams cad du ni btañ sñoms spyod |

200. sāpekṣaḥ kṣiyate sarvaiḥ kṣatāpekṣo 'kṣataḥ sadā |
 akṣato 'kṣaram āyāti kṣarate nākṣatākṣaraḥ ||
 | bltos dañ bcas pa thams cad 'jig || bltos med rtag tu 'jig pa med |
 | 'jig pa med pas mi 'gyur thob || 'jig med 'gyur ba med par žugs |

201. pratiṣṭhām akṣare labdhvā na kva cit pratiṣṭhāti |
 nirvāṇe saṃsṛtau vāpi vaśitāvibhutāvaśāt ||
 | 'jig pa med pa'i gnas thob pa || gañ la'añ gnas pa ma yin no |
 | mya ñan 'das pa'am 'khor ba la || dbaṇ thob khyab bdag dbaṇ sgyur
 phyir |

202. sa vaśi sa munīḥ śāstā sa kṛtī sa tathāgataḥ |
 sugataḥ sa ca yasyetthaṃ jñānaiśvaryavijrmbhitam ||
 | de dbaṇ de thub de ston yin || bya ba byas te de bžin gšegs |
 | bde bar gšegs de'añ gañ yin pa || ye šes dbaṇ phyug rnam 'phrul ba'o |

203. viṣayeṣv atisaktasya bālasyākṛtacetasā |
 śūnyatādeśanām śrutvā dīyate hṛdayaṃ dvidhā ||
 | yul la śin tu chags pa ni || byis pa'i sems ni ma sbyaṇs pas |
 | stoñ fiid bstan pa thos pa yis || sñiñ ni gñis su 'gas par 'gyur |

204. udāradharmaśravaṇād bhadramitropasevanāt |
 gotrataś cāvatāro 'tra bhavaty ātaptakāriṇām ||
 | rgya che ba yi chos thos dañ || bšes gñen bzañ po bsten pa dañ |
 | rigs ldan 'bar bar byed pa ni || 'di la 'jug par 'gyur ba yin |

19^a

199b gyi : gyis NPDC; yañ NP : kyañ DC

200a kṣiyate : kṣaśiyate M; b bltos bis NP : ltos bis DC; c 'kṣaram : 'ram M; d žugs NP :
 bžugs DC

201a 'jig DC : 'jigs NP; sgyur NP : bsgyur DC

202c de'añ NP : te'añ DC

203a atisaktasya : api śakrasya M; b °cetasā : °cesā M

204a yi DC : yis NP

199. Living totally indifferent he does not conceive repugnance or affection [created respectively] by the sufferings born in samsara and the pleasures causing suffering.
200. If he is dependent [upon them] they all ruin him. If his dependence [upon them] has come to an end he is uninjured for ever. Being uninjured he becomes immovable. Being uninjured and immovable he does not perish.
201. When he has taken his position in the immovable he is not posited anywhere in nirvana or samsara, because he is in a position to control power.
202. He who has thus a manifestation of dominion of intuition (*jñāna*) is a controller, an ascetic, a teacher, an expert, a Tathāgata and a Sugata.
203. When a simpleton too strongly attached to sense objects has listened to the instruction in emptiness with an undisciplined mind, his heart bursts in two.
204. But by listening to the noble Dharma, by serving a good friend [i.e. his teacher], those [Bodhisattvas] who act zealously will penetrate this [instruction] by virtue of their gotra.

201. Cf. Nagao, *loc. cit.* – For the ten kinds of *vaśitā* acquired on the eighth *bhūmi* see BHSD for ref.

204. For the term *gotra*, Schmithausen, *op. cit.*, p. 114; D. Seyfort Ruegg, *Le théorie du tathāgatagarbha et du gotra*, Paris 1969, *passim*. – For *ātaptakārin* see BHSD, s.v.

205. nityodyuktaś ca prayukto mārgam enam anuvrajan |
 nacirāt sarvadharmāṇāṃ nairātmyam adhigacchati ||
 | rtag tu brtson dañ sbyor ldan pa || lam 'di la ni rjes žugs pas |
 | riñ por mi thegs chos rnam kun || bdag med pa ni rtogs par 'gyur |
206. na dharmo dharmatāprāptyai bhavaty aparibhāvitaḥ |
 kim apītaṃ chinatty ambu tṛṣṇāṃ śravaṇadarśanaḥ ||
 | chos 'di yoñs su ma bsgoms pas || chos ñid thob par mi 'gyur te |
 | chu ni thos dañ mthoñ ba yis || ma 'thuñs skom pa ji ltar bzlog |
207. vṛttasthaḥ śrutavān prājñāḥ puṇyasambhārasambhṛtaḥ |
 viśayān viśavat paśyan kāyajīvitaniḥspṛhaḥ ||
 | tshul gnas thos dañ šes rab ldan || bsod nams tshogs ni yañ dag bsags |
 | yul rnam la ni dug bžin blta || lus dañ srog la chags pa med |
208. bhavane vā vane vāpi bodhisattvaḥ samāhitaḥ |
 āruruḥṣuḥ padaṃ bauddham ādau nairātmyavartmanā ||
 | khyim mam yañ na nags su ni || byañ chub sems dpa' mñam gžag ste |
 | dañ por bdag med lam gyis ni || sañs rgyas go 'phañ la 'jug pas |
209. lokārtham ātmanāḥ kṛtvā svārtham aṅgaṃ kṛpātmakāḥ |
 lokasyaiva ca dharmāṇāṃ svabhāvatrayabhāvanām || 19^b
 | 'jig rten don ni gtso bor byas || rañ don žar mdzad thugs rje'i bdag |
 | 'jig rten ñid dañ chos rnam ni || rañ bžin gsum gyi ño bo ñid |
210. bhāvayed gṛhibhūto 'pi labdhvā kṣaṇam api kṣaṇam |
 baddhvā paryaṅkam ādhāya nāsāgre niścalaṃ manāḥ ||
 | skad cig tsam yañ skabs ldan na || khyim par gyur pa yin yañ bsgom |
 | skyil mo kruñ ni bcas nas su || sna rtser gyo ba'i yid bsodus la |

205a prayukto om. M

206 Q corrup.

207a vṛtta° : vṛta° M

208a vā vane : bhāvage M; b gžag DC : bžag NP; d 'phañ DC : 'phañs NP

209b rje'i DC : rje NP

205. Again, a yogin who is ever-strenuous following this method will soon understand that all phenomena are devoid of self.
206. Unless it is penetrated a dharma cannot lead to the attainment of the nature of dharmas. Surely, water not imbibed cannot quench one's thirst merely by one's listening to or looking at it!
207. A virtuous, learned and intelligent [Bodhisattva] who has amassed the collection of merit does not cherish his body or life if he considers the sense objects to be like poison.
- 208- Whether he is at home or in the forest a Bodhisattva is concen-

207. Allusion to *Kośa*, VI,5, q.v. See also CS, XII,1.

211. bhogān evāvidūrasthān vitathān upalāpakān |
 ālambanaṃ puras kṛtvā yathāprakhyaṇ svacetasaḥ ||
 | loṅs spyod ŋid ni ŋer gnas pa || rdzun daṅ slu bar byed pa yin |
 | ji ltar snaṅ ba'i raṅ gi sems || dmigs pa mdun du byas nas ni |
212. na rāgāyatanaṃ rāgī na ca dveṣyaṃ sa doṣavān |
 na mūḍhaḥ satamaskaṃ ca kuryād ālambanaṃ punaḥ ||
 | 'dod chags gnas la chags mi bya || ŋes daṅ ldan la sdaṅ mi bya |
 | gti mug bcas pas rmoṅs mi bya || mkhas pas dmigs par mi bya'o |
213. rāgī rāgāspadaṃ kurvan dviṣto dveṣeṇa bādhyate |
 kleśavṛddhyaiva sutarāṃ mūḍho maudhyāt praṇaśyati ||
 | chags pa'i gnas la chags byed daṅ || že sdaṅ can la sdaṅ bas gnod |
 | ŋon moṅs śin tu 'phel ba'i phyir || rmoṅs pa gti mug giś ni ŋams |
214. samādher aprarūḍhatvād vikalpād vikalikṛtaḥ |
 vipraṇāśamukhais tais tair anyad eva prakalpayaṇ ||
 | tiṅ ŋe 'dzin ni mi brten phyir || rnam par rtog pas ŋams byas nas |
 | ŋams pa'i sgo ni de daṅ des || gzan dag ŋid ni rab tu rtog |
215. mūḍho 'pi mūḍhasaṃjñatvāt saṃmūḍhaṃ vastu cintayan |
 sutarāṃ andhatāmisre pataty andha iva bhraman ||
 | rmoṅs pa'aṅ 'du śes rmoṅs pa'i phyir || rmoṅs pa'i dños po sems pa
 yin |
 | śin tu mun nag smag tu lhuṅ || 'khrul pa yis ni loṅ ba bzin |
216. vipratīpaṃ manas kuryād ālambanapade budhaḥ |
 kleśānāṃ aṇur abhyāso havirvad vṛddhaye 'rciṣāṃ ||
 | mkhas pās dmigs pa'i gnas la ni || bzlog pa ru ni yid la bya |
 | ŋon moṅs cuṅ zad goms pa yis || me la snum gyis bzin du 'phel |

211b rdzun NP : brdzun DC; d yathāprakhyaṇ : pakhyān M

212a rāgāyatanaṃ : rāgayana M; d punaḥ M : budhaḥ T?

213d praṇaśyati : praṇati M

214a brten NP : brtan DC; b vikalpād : vikalpo M

215a saṃjñatvāt : saṃjñātāt M; b saṃmūḍhaṃ : saṃmukhaṃ M; pa NP : dpa' DC; c
 smag DCAH : dmag NP

216c yis DC : yi NP; d havirvad (=T?) : vahirvad M

212. trated. If he wants to ascend to Buddhahood the compassionate [Bodhisattva] should, by way of [meditating upon] selflessness, first make the world's happiness [a part of] his own, and then make his own happiness a part of the world's. Even if he lives as a householder [the Bodhisattva] should cultivate meditation on the three natures of phenomena once he finds even a moment's leisure after having doubled his legs in squatting and fixed his mind immovably on the tip of his nose. Having placed close, false and delusive enjoyments as an object in front of him as images of his own mind he does not make anything the object of passion so as to become impassioned, nor does he make anything the object of aversion so as to become loathsome, nor does he make anything the object of delusion so as to become perplexed.
213. He becomes impassioned by creating an object of passion; being hostile he is harassed by hatred. Being perplexed through the rise of the afflictions he is destroyed by delusion.
214. By not practising concentration one is impaired by a conceptual construction when one imagines something else [i.e. unreal] through various "doors of destruction".
215. A fool who, due to a deluded notion, thinks of something confused, falls still more into darkness erring like a blind person.
216. A clever [Bodhisattva] should make his mind hostile towards the object of fixation. A little occupation with the defilements increases [them], as an oblation [increases] the flames.

211. For *upalāpaka* cf. CPD s.v.

216. For *varivad* read probably *havirvad* (cf. M.). Comm. explains *snun* as *mar gyl thigs pa*. Would be supported by *Manusmṛti*, II,94 (cf. v. 193): *haviṣā kṛṣṇavart-meva bhūya evābhivardhate*.

217. kṛtāyogyas tu tatpāścāc chūravat samarodare |
 rāgādyāyataneṣv eva prahared bodhīśatruṣu ||
 | de nas sbyor ba byas pa yis || gyul ño ru ni dpa' bo bzin |
 | 'dod chags la sogs pa yi gnas || dpa' ba'i dgral ba snun par bya |
218. kleśādyāvaraṇaṃ prāḥus tattvasyāśeṣadarśinaḥ |
 tasmāt sarvaprayatnena hantavyaṃ tu tad eva hi ||
 | ma lus pa ni gzigs pa yis || ñon moṅs de ñid sgrib par gsuñs |
 | de phyir 'bad pa thams cad kyis || de dag ñid ni spañ bar bya |
219. tataḥ khyātis tridhā kāryā kalpitādyātmanā dhiyā |
 arthagrahā nirbhāsāpi śūnyā cārthena yoginā ||
 | brtags sogs bdag ñid ma lus pa || de dag gsum du dmigs par bya |
 | don 'dzin don du ñes snañ dañ || don mams stoñ pa ñid bstan pa |
220. cintāmayyaiva sambhinnaṃ prajñayā cintayet punaḥ |
 prajñāpāramitānītim acintyāṃ eva cintayet ||
 | bsams pa yi ni šes rab kyis || dbye ba ñes par yañ bsam bya |
 | šes rab pha rol phyin pa'i tshul || bsam gyis mi khyab bsam par bya |
221. yat paśyāmi na tat tathyaṃ yaṃ na paśyāmi tat tathā |
 bhāveṣv eva vikalpāndhas timiropaplavādivat ||
 | gañ snañ de ni de ñid min || gañ žig ma mthoñ de de bzin |
 | dños por rtog pa ñid kyis loñ || rab rib kyis ni 'khrul pa bzin |
222. kiṃ cit paśyāmy asadvastu kalpitaṃ bhrāntimātrikaṃ |
 nirnimittaṃ nimittaṃ tu nimittopahataś ciraṃ ||
 | bdag gis cuñ zad mthoñ bden min || kun tu brtags pa 'khrul pa tsam |
 | rgyu mtshan med pa'i mtshan mar yañ || yun riñ gnas ni mtshan mas
 bcom |

219a brtags : rtags NPDC

220a °mayyaiva : °mayyeva M; yi : yis NPDC; b ñes par DCAH : med pa NP; c prajñā° :
 prājñā° M

221c vikalpāndhas : vikalpārthams M

222c nimittaṃ om. M

217. But afterwards when he has joined in combat like a hero in battle he should assail the foes of enlightenment, viz. the sense bases of desire, etc.
218. The [Buddhas] who see reality have said that the defilements, etc. are an obstruction to the truth. Therefore [this obstruction] should of course be destroyed with all one's might.
219. Thereupon three kinds of images must be made by a yogin with an understanding having the nature of conceptual construction, etc.: [the first image] grasps an "object", [the second] reflects it, but [the third kind of image] is empty of an external object.
220. He should also consider them mixed by means of an analytical understanding only. The [pure] principle of perfect wisdom [however], one can only think of as unthinkable.
221. That which appears [viz. *parikalpitasvabhāva*] is not really like that. That which I do not see [viz. *pariṇiṣpannasvabhāva*], that is really thus. [I am] blinded by conceptual constructions about those very things, just like the disturbance, etc. of cataract.
222. Whatever I see is an unreal object, conceptually constructed, merely an objective illusion, an appearance without [real] appearance. [This is because I] have been afflicted by appearances for a long time.

219. Comm.: de ltar ži gnas brtan pas lhag mthoñ la 'jug par bya ba'i phyir.

221. For *upaplava*, see n. to v. 19; *Pramāṇavārtika*, *passim*.

223. vitathāveśavibhrāntir aho lokasya cakṣuṣaḥ |
vālaṃ paśyati śailāgre sthūlaṃ śailaṃ na paśyati ||
| khye ma 'jig rten pa yi mig || brdzun pa'i dbaṅ gis 'khrul pa yin |
| ri yi rtse mo'i skra mthoṅ žiṅ || rags pa'i ri mo mthoṅ ma yin |
224. yāvad astu jagacchauryo vālamauktikavedhakah |
atyantaṃ śilpakuśalo nimittapratiavedhibhiḥ ||
| skra nag mu tig la phog pa || 'gro na 'phoṅ skyen gaṅ yin pa |
| mtshan ma la phog khyad 'phags par || skyen te gñis po skyen ma yin |
225. sarvaṃ kalpitam eva nirmalataraṃ khyāty arthato 'rtheḥkṣiṇaṃ
vātābhyāhatanartitorminīcayaprakhyāṃ mrgasyāmbuvat |
abhyāśe 'py upapannam ambu na tathā satyaṃ tadāgādiṣu
prāyo bhūtam abhūtakalpapatitaṃ niryatnato grhyate ||
| don du lta la thams cad kun brtags kho na'i don ni śin tu gsal bar snaṅ |
| rluṅ gis bskyod pas gar mkhan lta bu'i dba tshogs 'dra ba'i ri dags chu
bžin no |
| rdziṅ bu la sogs chu ni ñe bar de bžin bden par rigs min sñam |
| yaṅ dag ma yin brtags par lhuṅ bžin 'bad med phal cher yaṅ dag 'dzin
ma yin |

226. nāstīti cintayec citte nimittaṃ svapnavṛttivat |
tatas tu cittam āpnoti paratantram akalpitam || 21^a
| sems kyis med pa 'di sems pa || rgyu mtshan rmi lam 'jug pa bžin |
| kun brtags med pas gžan gyi dbaṅ || de na sems kyis thob pa yin |
227. svabhāvaḥ khyāty asaṃkliṣṭo niṣpannāsannabhūmikaḥ |
yaṃ prāpya pariniṣpannaṃ nirvikalpe 'vatiṣṭhate ||
| ñon moṅs med pa'i raṅ bžin snaṅ || yoṅs su rdzogs pa'i sa daṅ ñe |
| yoṅs su rdzogs pa gaṅ thob pa || rnam par mi rtog pa la gnas |

223d sthūlaṃ śailaṃ : sthū+śai+laṃ M

224a yāvad astu : yāvatyātu; b 'phoṅ DCAH : 'phoṅs NP; skyen : rkyen NPDCAH; c
atyantaṃ śilpa° : atyamtaśilpi° M; d skyen bis : rkyen NPDCAH bis

225a sarvaṃ kalpitam eva : sarvakalpitaseva M; b °prakhyāṃ mrgasyāmbuvat : prakhy-
aggrāṇāmbuvat M; dba : wa NP : dpa° DC; c abhyāśe 'py : abhyāsepy M; d niryat°
: nīyat° M

226b nimittaṃ : mimittaṃ M; c gyi DC : gyis NP

227c pariniṣpannaṃ : pariniṣpanna M

223. Oh, the eye of the world has been deluded by a false demoniacal
frenzy. It sees a hair on the top of a mountain, but it does not see
the huge mountain!
224. As far as one perforating a hair and a pearl may have the world-
championship it is [only] due to [one's arrows] hitting the mark
[that one is considered] exceedingly skilful in one's craft.
225. For those who observe "objects" everything only conceptually
constructed quite clearly seems real, just as "water" [in a mirage]
to an antelope seems to be a multitude of waves caused to dance
tossed by the wind. But when water occurs close at hand in
ponds, etc. it is not true in the same way: Mostly reality is auto-
matically conceived occurring as an unreal construction.
226. [Now the yogin] should consider in his mind that the appearance
[= *parikalpitasvabhāva*] does not exist but is just like the occur-
rence of a dream. Thereupon mind obtains the dependent
[nature] free from conceptual constructions.
227. Being close to the perfect spiritual level the [third] nature
appears undefiled. Having attained this perfect [nature, the
yogin] remains in the non-discursive [i.e. *pariniṣpannasvabhāva*].

228. tam apy ālokyā matimān nānyad rūpaṃ samāviśet |
naiva tad bhāvato 'bhyastam asattvāt kalpitātmanah |
| yañ de mthoñ ba'i blo ldan gyis || gzan gyi dños la 'jug ma yin |
| kun brtags bdag ñid med pa'i phyir || de ñid śin tu bsgoms ma yin |

229. yady asau tatra tādātmyaṃ dr̥ṣṭo 'pi vitathātmanah |
darśayed ātmanah śighraṃ tataḥ svapnena bimbayet ||
| brdzun par bdag ñid mthoñ bas yañ || gal te 'di de de bdag ñid |
| bdag ñid myur du mthoñ na ni || de tshe rmi lam bzin du bsam |

230. svapnavṛttyā tu vijñāto na punar vitathātmanā |
tatkṣaṇaṃ khyāti mandam vā stambhitaḥ pratipakṣataḥ ||
| rmi lam lta bur ñes śes na || phyi nas rdzun pa'i bdag ñid ni |
| skad cig gcig la snañ ma yin || gñen po yis ni bkag phyir ro |

231. evam āpītasārasya nāstitāntaṃ spr̥ṣed yadi |
ālambyā tathatātyantaṃ sā cet tadavalambanā ||
| snin po de lta bu 'dzin pa || med pa'i mtha' la gal te reg |
| de bzin ñid la śin tu dmigs || gal te de ñid dmigs gyur na |

232. Ms. om.

v. Tib.

| de ni spañ ba'i don phyir yañ || stoñ ñid śin tu dmigs par bya |
| sna tshogs lta kun spañ ba'i phyir || spoñ ba'i stoñ ñid bstan pa yin |

233. vajralepopalīptena dvāreṇevāsuro layam |
yogī viśati vijñaptim pārśvadvayam asaṃspr̥ṣan || 21^b
| rdo rje spyin gyis byugs pa yi || khañ pa'i sgo la lha min bzin |
| rram rig la 'jug rnal 'byor pas || phyogs gñis yañ dag reg ma yin |

228a apy : āpy M; c bhāvato 'bhyastam : bhavato 'bhyatam M; d bsgoms NP : bsgom DC

229b bdag : dag NPDC; d bimbayet M : cintayet T?

230a 'vṛttyā : 'vṛtyā; b rdzun NP : brdzun DC

231cd tathatātyantaṃ sā : tathatatyantasyā M

233a spyin DC : dpyin NP

228. And when a philosopher has also seen this he does not enter the other nature [viz. *parikalpitasvabhāva*]. This [nature] has not really been developed, because the conceptually constructed nature does not exist.

229. If it, though seen there, swiftly shows an image (*tādātmya*) of its false nature one should imagine it to be like a dream.

230. But once [*parikalpitasvabhāva*] has been recognized to be like a dream, at the same moment it does not occur with its false nature any more, even slowly, as it has been stopped by its antidote.

231. If non-existence should touch the extreme when one has thus imbibed the essence, the truth (*tathatā*) should be seized continually. But if it [i.e. existence] becomes a support for him ...

232. [Then] in order to abandon it, he should continually seize emptiness. It is in order to avoid all the different dogmas that emptiness has been shown as [a means] of abandonment.

233. A yogin enters [the state of pure] mind without touching the two "flanks", just as a demon [enters his] abode through a door besmeared with magic plaster.

229. For (*prati*)bimbayet se e.g. *Varṇārhavarṇastotra*, I, 11d.

234. Ms. om.

v. Tib.

| de gñis dbus su bag med pas || gžan 'ga' žig gis reg gyur na |
| rdo rje spyin gyis gzuñ nas ni || de yi lus ni bsreg par 'gyur |

235. jñeyāny atra tu liṅgāni labdhālokena yoginā |
siddher avyabhičārīṇi dhūmavat kṛṣṇavartmanah ||
| snañ ba thob pa'i rnal 'byor pas || de yi rtags kyañ šes bya ste |
| dños grub med na mi 'byuñ ste || du ba sol ma dños po bžin |

236. nirāsāt kalpitasyāsmād iṣad unmrṣṭacitravat |
dhyānotthito 'pi sakalaṃ dhyāmaṃ jagad iṅśate ||
| kun tu brtags pa spañ ba des || mi gsal ba yi ri mo bžin |
| bsam gtan las ni lañs pa yis || 'gro ba thams cad mi gsal snañ |

237. śirṇavaj jirṇavac caiva bhagnavac ca samantataḥ |
śūnyagrāmavad dhvastam ca nirārāmaṃ nirāśrayam ||
| zad dañ rñiñs pa lta bu dañ || kun tu žib pa lta bu dañ |
| groñ stoñ lta bur dben pa dañ || dga' ba med ciñ rten med pa |

238. bhūsamudvegajananam cīrīrāvam ivādadhat |
asvāmikaṃ ca niḥsvaṃ ca kevalaṃ nāmamātrakam ||
| šin tu skyo skye 'gro ba la || rtsi ri sgra 'don pa la bžin |
| bdag dañ bdag gi med pa dañ || miñ tsam 'ba' žig kho na'o |

239. dṛṣṭe tu paratantrākhye svabhāve vīkṣate punaḥ |
svacittasyandanārūḍham antar viśad ivātmanah ||
| gžan dbañ žes bya mthoñ bas kyañ || rañ bžin 'di lta bu ru snañ |
| rañ sems šin rta la žon dañ || bdag gi nañ du žugs lta bur |

234c spyin DC : dpyin NP; gzuñ NP : bzuñ DC

235a pas DCAH : pu NP; d 'vartmanah Q : 'vanmanah M; ma NP : ba DC (recte?)

237a rñiñs NPA : rñiñ DCH; c śūnyamavad uddhvaṣṭaṃ ca M; d nirārāmaṃ : nirārāsaṃ M

238a 'samudvega' : 'samudveṣa' M; c gi DC : gis NP

239d gi nañ : gi snañ NP : gis snañ DC

234. If someone else carelessly [standing] between those two touches [them, then], gripped by the magic plaster, his body is consumed.

235. Here, however, a yogin having gained insight must know the marks inevitably following perfection, as smoke [follows] fire:

236. By such a rejection of the conceptually constructed [nature], like a picture a little wiped off, he arises from meditation and regards the entire world as impure ...

237. As rotten, as decrepit and as broken all over; as ruined, as joyless and as shelterless as a desolate town.

238. [He sees that it] creates fear on earth, raising, as it were, the cry of a cricket, it is ownerless, without its own and only a name.

239. But when the so-called dependent nature has been seen [by him] he then sees [the world] having mounted the chariot of his mind, entering himself as it were.

235. For *āloka(labdha)*, etc. see *Siddhi*, p. 578.

237. *śūnyagrāma*, see *Vimalakīrtinirdeśa*, p. 136 (with ref.).

240. indrajāloditaprakhyam tad idam bhrāntimātrakam |
dhvāntākṛāntam ivāśeṣam paśyan tatra na kalpitam ||
| mig 'phrul 'byuñ ba lta bu ste || de ñid kho na 'khrul pa tsam |
| ma lus mun pas khyab pa bzin || de la kun brtags snañ ma yin |
241. vāsanāśeṣarekhābhir āliḍham iva sarvataḥ |
kleśair eva saṃkīrṇam ca cakravac ca paribhramat ||
| bag chags lhag ma'i ri mo yis || thams cad bris pa lta bu ru |
| ñon moñs ñid kyis khyab pa dañ || 'khor lo lta bur 'khor ba dañ |
242. gādhasvapnotthitajñānam lakṣālakṣam ca tatkṣaṇam |
dṛṣṭaṇaṣṭanibham caiva kim apīva ca paśyati ||
| rmi lam gsal sad śes pa dañ || mtshan dañ mtshan ñid med par snañ |
| mthoñ nas mi snañ dañ mtshuñs par || ci zig lta bur snañ ba yin |
243. jñāte tu pariṇiṣpanne sarvam ekaśātmakam |
nirvibhāgam anādyantaṃ nirākāram nirāgraham ||
| yonś su grub pa śes pa na || thams cad ro gcig bdag ñid de |
| cha śas med ciñ thog mtha' med || rnam pa med ciñ gzuñ du med |
244. anudvegam anāyāsam adīrghaparimaṇḍalam |
sūryanirbhinnatimiram ākāśam iva nirmalam ||
| skyo med 'tshe ba yod ma yin || riñ po ma yin zlum por min |
| ñi mas mun pa bsal ba yi || nam mkha' lta bur dri ma med |
245. samatādharmānirvedhāt sarvaṃ samasamaṃ punaḥ |
saṃvṛtyā dṛṣṭadharma 'sau paramārthena neṣyate ||
| mñam ñid chos ni rtogs pa'i phyir || thams cad mi mñam pa dañ
mñam |
| kun rdzob tu ni chos 'di snañ || dam pa'i don du snañ ma yin |

240. This world is merely an objective illusion, like a magical apparition. It has entirely entered darkness as it were: [He sees the world thus] without seeing any conceptually constructed [nature] in the [dependent nature].
241. [He sees it] licked, as it were, on all sides by all the lines of the residues, overwhelmed by passions alone and revolving like a wheel.
242. He also somehow sees [the world], as it were, having the awareness of having arisen from deep sleep and having a mark and not having a mark the same moment and as visible and then disappeared.
243. But when he has cognized the perfect [nature] everything has a homogeneous nature: It is without parts, without beginning and end, without appearance and without apprehension;
244. It is without agitation, without labour, neither long nor round; it is spotless like space the darkness of which has been pierced by the sun.
245. When he has understood the law of sameness everything is again [seen] exactly alike. – The visible world is only accepted in a conventional sense, not in the absolute sense.

240b bhrānti° : bhānti° M; d snañ NP : stoñ DC

241a 'rekhābhir : 'resābhir M; paribhramat : paribhraman M

242b lakṣālakṣam : lakṣāl lakṣam M

243a jñāte (cf. 239a) : jñāne M; na NP : ni DC; b svabhāve vikṣyate punaḥ (=239b) M;
d nirāgraham : nirāgraham M

246. vikalpaḥ saṃvṛd ākhyāto vikalpāntarakāraṇam |
 sa eva paramārthas tu vikalpavinivartanam ||
 | rnam par rtog pa gzan gyi rgyu'i || rnam rtog kun rdzob ces byar brjod |
 | rnam par rtog pa bzlog pa ni || de ñid kho na dam pa'i don |

22^b

247. so 'pi nāma yathoddeśaṃ saṃvṛtāv eva tiṣṭhate |
 paramārtho yathā tasya bhūmir na sa tathā girām ||
 | ji ltar miñ gis bstan de yañ || kun rdzob ñid du gnas pa yin |
 | dam pa'i don ni de bzin te || de bzin tshig gi de yul min |

248. mā bhūt saṃvṛtpratiṣṭhānam ata eva muner bhayam |
 bhinatti deśanā dharmam uktoktā śūnyatātmanā ||
 | rig la gnas pa ma yin pas || de phyir de 'jigs thub pa yis |
 | stoñ ñid bdag ñid gsuñs śiñ gsuñs || tha dad pa yi chos rnam bstan |

249. ciraṣaṃvardhitaḥ tuṣṭā vikalpair eva bālīśāḥ |
 adyāpi vardhayanty eva prapañcāsaktacetasaḥ ||
 | yun riñ 'phel ba'i rnam rtog la || byis pa rnam ni dga' ba ñid |
 | spros la sems ni chags pas na || de lta na ni 'di 'phel lo |

250. kuśalasyāsya cittasya nimittacāraṇam prati |
 na vikalpavidheḥ śāntir upaiti vāsti kutra cit ||
 | mtshan ma 'god pa'i don la ni || sems 'di yañ ni mkhas pa yin |
 | rnam rtog bye brag zi ma yin || mi 'gyur ba ni gañ du'añ med |

251. audāsīnyam ivāyāti svapatīva nirutsukam |
 cittaṃ nairātmyam ālambya śāntaṃ viśrāmyatīva ca ||
 | bdag med pa la sems dmigs pas || btañ sñoms 'dra ba thob pa dañ |
 | gñid log lta bur 'dod pa med || dub pa brtags pa lta bu dañ |

246b vikalpāntara° : vikalpānta° M; c paramārthas : paramārtham M

247a gis DCAH : gi NP; c paramārtho : paramārthe M; d gi : gis NPDC (*recte?*)

248a saṃvṛt° M : saṃvṛt T?; b muner bhayam : munir bhayam M

249a riñ ... rtog DC : riñs ... rtogs NP; b bālīśāḥ : bālīśā M; d 'sakta° : 'śakra° (cf. 203a) M

250b 'ṇam prati : 'ṇam pati M; yin NPAH : yis DC; c vikalpa° : vika° M; d upaiti : apaiti M

251a pas AH : pa NPDC

246. [When] a conceptual construction is the cause of other conceptual constructions it is called "convention". But when the very same [conceptual construction] is the ultimate sense it [makes] conceptual constructions come to an end.

247. As surely as the ultimate sense [as object] of this [conceptual construction] in the manner stated also only remains at the [level of] convention, so truly [the ultimate sense in itself] is not the ground of words.

248. Consequently the Buddha was afraid lest one should remain fixed in convention [and so his] doctrine, repeatedly said to consist in emptiness, modifies the dharma [he propounds to various converts].

249. Even today fools pleased with long-nourished conceptual constructions take delight [in them] having their minds attached to the expanded world.

250. For such a mind clever at coursing in signs there will never come or remain any rest from the activity of conceptual constructions.

251. When mind has recourse to selflessness it becomes apathetic, as it were; it sleeps, as it were, without desire, and when it has become peaceful it feels at ease as it were.

247. Compare Bhavya's distinction between *pariyāya-* and *apariyāya-paramārtha*, already adumbrated MK, XVIII, 9-10. Also *Siddhi*, p. 550.

248. Recalls BV, 98-99, q.v.

252. karoti stabdhatām akṣṇoḥ śīrasaś cāvanamratām | 23^a
 staimityaṃ cittacaittānāṃ śūnyatā śūnyatekṣiṇām ||
 | stoṅ ṇid stoṅ par mthoṅ ba yis || mig ni 'dzum par byed ma yin |
 | mgo 'phaṅ mthon po ma yin daṅ || sems daṅ sems byuṅ 'gag par 'gyur |

253. dṛṣṭād eva kṛtārtho 'ham iti līṅgeṣaṇāt punaḥ |
 bhāvanāṃ notsrjed vīraḥ parato 'py asty atah param ||
 | rtags ni 'di dag mthoṅ nas kyaṅ || bdag gis don byas 'di ṇid mthoṅ |
 | dpa' bos bsgom pa 'dor ma yin || mchog las kyaṅ ni mchog yod phyir |

254. śakyate tattvaṃ nākhyātum idaṃ tad iti kena cit |
 abhyāsād asya yogasya svayam evāvagamyate ||
 | de yaṅ 'di žes 'ga' yis kyaṅ || de ṇid bstan par nus ma yin |
 | 'di ni goms byas rnal 'byor pas || bdag ṇid kyis ni rtogs par 'gyur |

255. ity antadvayamadhyasthā dṛṣṭā vijñaptimātratā |
 darśayaty akhilasyāsya jagatas tattvasampadam ||
 | rnam par rig tsam ṇid mthoṅ na || de ni mtha' gñis dbus la gnas |
 | 'gro ba ma lus 'di dag la || de ṇid phun sum tshogs pa stoṅ |

256. tattvasampatsthitāḥ paścāt kṛpālūḥ sugatātmajāḥ |
 jīvitenaṇī sattvārthe na copekṣāṃ karoty asau ||
 | de ṇid phun sum tshogs gnas phyir || sñiṅ rje ldan pa bde gśegs sras |
 | srog gis kyaṅ ni sems can don || byed la btaṅ sñoms 'jog ma yin |

257. viṣayeṣu ca kā cintā svapnena jītavṛttiṣu | 23^b
 pareṣu bhuḥjyamāneṣu putradārādikeṣv api ||
 | yul rnams 'ga' yaṅ sems pa med || rmi lam 'jug pa bzin du brten |
 | bu daṅ bu mo la sogs pa'i || gzan gyi ṇe bar loṅs spyod kyaṅ |

252c °cāittānām Q : °cētānām M; 'phaṅ : 'phaṅs DC : dpaṅs AH

253c bsgom DC : sgom NP

254d cvāvagamyate : eva gamyate M

255a anta° : ata° M; rig DCAH : rigs NP

256a gnas DCAH : nas NP

257d gyi DCAH : gyis NP

252. For those who behold emptiness, emptiness renders the eyes stiff, it causes their heads to bow and it makes their minds and mental faculties numb.

253. Just because the sight of [these] marks has been experienced in the words: "I have fulfilled my task", a [Bodhisattva-]hero should not on the other hand abandon [the way of] *bhāvanā*, because there is [still] something better than the supreme:

254. The absolute truth cannot be indicated by anyone as: "This is it"; it can only be personally experienced by application to this spiritual discipline.

255. When the state of mere consciousness has thus been experienced as standing between the pair of extremes, it displays the fulfilment of the absolute truth to this entire world.

256. Once the compassionate Bodhisattva stands in the fulfilment of the absolute truth, he does not neglect the interest of living beings, even at the risk of his life.

257. He neither cares about the sense objects having their occurrence overcome by sleep, nor about other enjoyments such as a son, wife, etc.

253. The *bhāvanāmārga* is beyond the *darśanamārga* (Comm.).

258. pramādashair na vaikṛtyam udāir api cetasaḥ |
vibhave nāpi cāpadi sarvatra samacetasaḥ ||
| bag med gnas ni rgya che bas || sems ni rnam par 'gyur ma yin |
| 'byor pa dañ ni rgud pa la || thams cad du ni sems mñam ñid |
259. akālāmbudavad bhūyaḥ kūto 'py abhyutthito 'mbare |
darśayaty ātmanā tac ca tad adbhutavijṛmbhitam ||
| dus ma yin pa'i sprin bzin yañ || ga la'i mkha' las sprin ldan pa |
| bdag ñid kyis ni de dañ de || ño mtshar rnam par 'phrul pa ston |
260. jvalanaṃ varṣaṇaṃ caiva samakālaṃ sa kālavit |
majjanonmajjane vāpi jalavad vasudhātale ||
| dus rnams śes par dus gcig la || 'bar ba dañ ni char 'bab byed |
| sa la yañ ni chu bzin du || byi 'jul du ni byed pa'añ yin |
261. kampanaṃ parvatādināṃ dāraṇaṃ haraṇaṃ tathā |
gamaṇaṃ cātmanā vyomni salilaṃ rājahaṃsavat ||
| ri la sogs pa gyo ba dañ || 'byed dañ sdud pa de bzin no |
| bdag ñid nam mkha' la 'gro zin || chu la ñaṇ pa'i rgyal po bzin |
262. Ms. *om.*
v. Tib.
| sprul pa yis kyañ riñ po nas || mthoñ dañ thos byed de bzin no |
| theg chen tshul la thams cad du || rigs kyi 'di ni gzan la min |
263. ato yat kiṃ cid anyeṣu bāhyeṣv api vibhāvyate |
svaraśābhyāgatam eṣāṃ tad anenaiva vartmanā ||
| de las gzan pa'i phyi rol pa || gañ žig cuñ zad mthoñ ba ni |
| rañ gi ro las 'oñs pa ste || de ñid kyi ni lam 'di la |

258a pramādashair na : pramānasthāna M; tac ca : tatva M

259c ātmanā : ātmanas M

261a parvatādināṃ : parvananāṃ M; d salilaṃ M : salile T (et S?)

263b bāhyeṣv : bhāveṣv M; d vartmanā : vatmanāṃ M; kyi NP : kyi DC

258. Inattentive or exalted [people] cannot disturb the mind of a [Bodhisattva] always equanimous in fortune and misfortune.
259. Moreover, like an unseasonable cloud having arisen from somewhere in the sky, [the Bodhisattva] by himself displays various marvellous manifestations:
260. The time-knowing [Bodhisattva displays] flaming and raining simultaneously, and he [seems to be] plunging into and emerging out of the earth as if it were water.
261. He also shakes, cleaves and removes mountains, etc., and he moves by himself in the sky like a flamingo in play.
262. He also sees and hears [things] from afar by means of magic. This is all quite reasonable according to the principles of Mahāyāna but not according to other [schools].
263. Therefore everything which is manifested among other [Buddhists] and outsiders is in this very way a result of their own inclination.

258. For *pramādashāna* see *Kośa*, IV, p. 85. Cf. *Yogasūtra*, III, 51.

259. For these four verses on *abhijñā*, see ref. to vv. 75 and 194.

264. paśyan na kiṃ cid apy ekaṃ sarvaṃ paśyati sarvaṃ | 24^a
 ata evaikaṃ rūpatvād vibhinnaṃ api kalpitam ||
 | cuñ zad gcig kyañ mthoñ ba med || thams cad mkhyen pas thams cad
 | rnam pa tha dad brtags pa yañ || de ñid phyir na dños gcig ñid | gzigz |

265. ekaś ca dṛṣṭaḥ paramārthato 'rthaḥ
 sarvaṃ ca dṛṣṭaṃ jagad ekato 'rthāt |
 kūlapradeśe 'pi hi pītaṃ ambu
 jñātaṃ bhaved toyanidher aśeṣaṃ ||
 | stoñ ñid don gcig mthoñ ba yis || 'gro kuñ don ni gcig tu mthoñ |
 | phyogs gcig gi ni chu 'thuñs pas || rgya mtsho ma lus śes par 'gyur |

266. ekakālaṃ ca bhinneṣu bhinnadeśādikeṣu ca |
 na vinā śūnyatā dṛṣṭyā jñānaṃ jāyati tāyinām ||
 | dus gcig la ni tha dad pa || yul la sogs pa tha dad la |
 | stoñ par mthoñ ba ma gtogs par || skyob pa'i ye śes 'khruñ ma yin |

267. ātmacittaparikalpavarṇakam
 saṃniveśaviśadam bahirgatam |
 naikajanmaparibhāvitojjvalam
 citrabhedasadrśam jagattrayam ||
 | rañ sams kyis ni kun brtags bris || phyi rol gsal ba'i dbyibs su gnas |
 | skye ba du ma goms pas gsal || srid gsum ri mo'i bye brag bzin |

268. dṛṣṭam etad akhilaṃ tu tāyinā
 tatprapañcaparikalpavedinā |
 niḥsvabhāvaṃ animittam avyayaṃ
 kevalam ca parikalpamātrakaṃ ||
 | kun brtags de yi spros mkhyen pa'i || skyob pas 'di dag thams cad
 | dños med mtshan med zad pa med || kun tu brtags pa 'ba' žig go | gzigz |

264b paśyati : sampaśyati M; pa yañ DC : pa'añ NP

265b 'rthāt : 'rthān M; c gi DC : gis NP : nas AH

267b dbyibs DCAH : dbyiñs NP

268d ca om. M

264. Without seeing one single [thing] the omniscient [Buddha] **sees** everything. It is therefore because it has one and the same **nature** [that he sees everything] as conceptually constructed, though separated.
265. [When] one thing has been seen in the ultimate sense, the **entire** world is also seen as one thing. Surely, when water has **been** imbibed at one spot on the bank, the [taste of the] rest of the ocean will be known.
266. Without at once seeing the emptiness in different [things] and in different places, etc. the cognition of the Protectors does **not** arise.
267. [To them] "the triple world" painted by the constructions of one's own mind is externalized clear in its structure. It is **clearly** manifested saturated through many births and it resembles **vari-**ous pictures.
268. But the Protector knowing that this extension is a **conceptual** construction has seen that the entire universe is without **own-**being, without marks, immutable and void (*kevala*): it is a **mere** conceptual construction.

269. iti bhāvana [—U—] tarāgāḥ
 sukhasaṃbhoganirutsukāḥ kramena |
 [—] stamunīndratābhilāṣāḥ
 padam āyānti paraṃ parārthayuktāḥ ||
 'di bsgoms tshul gyis 'dod chags thul || rim gyis bde spyod 'dod pa
 med |
 | thub dbaṅ 'dod pa ma spaṅs pas || gnas mchog gzan gyi don ldan thob |

24^b

270. [—U] okte [U] vibhāga [—U—]
 [—U] viśpaṣṭapadaprakalpanā |
 ālokaṃ māleṣyaṃ amārgayāyinaṃ
 [—U] ajñānatamo'bhighātānī ||
 | bde gśegs kyis gsuṅs dbye ba rab grags pa |
 | don chen rnam gsal tshig gis rab sbyar bas |
 | log pa'i lam žugs mi šes mun sel ba |
 | snaṅ ba'i phreṅ ba 'di ni bdag gis sbyar |

271. bhāvagrāha [U—U] oti viśayasyāptāṃ chinatti sprhām
 ālokaṃ hr̥di [—U—UUU—U—U—] |
 jñānāloka [U—U—UUU—U—U—]
 prajñāpāramiteyam [U—UUU—] cintāmaṇiḥ sarvadā ||
 | dños por 'dzin pa spoṅ byed yul gyi thob pa'i žen pa gcod |
 | sems la snaṅ ba 'phel byed sgron ma chen po gsal 'bar bzin |
 | ye šes snaṅ ba skyes pas de ŋid yaṅ mthoṅ raṅ gi lag na gnas pa bzin |
 | šes rab pha rol phyin 'di rgyud gnas kun tu yid bzin nor |

272. saṃvṛt samāropa [U—U—]
 nītārtha [—UU—U—] |
 ye bāhyam icchanti puro na teṣāṃ
 ācāryamuṣṭiḥ sugatair vibhinnā ||
 | kun rdzob sgro btags gsuṅs la phyi rol pa |
 | ŋes pa'i don du žen la bde gśegs ŋid |
 | gaṅ žig phyi rol don 'dod de mdun du |
 | slob dpon chaṅ pa bde gśegs phye mi mdzad |

25^a

269. [Bodhisattvas] who by thus practising *bhāvanā* have curbed their desires gradually lose interest in enjoying pleasures. Without giving up their desire for becoming Buddhas they go up to the highest stage intent on the interests of others.
270. The [three] divisions of the Buddha's teaching are well-known. The great meaning [= Mahāyāna] is formulated in clear words. I have composed the *Ālokaṃālā* to dispel the darkness of ignorance for those who are going on the wrong way.
271. It abolishes the belief in the reality [of object and subject]; it destroys the desire for sense objects; it engenders the light [of cognition] in the mind [of a Bodhisattva] as clearly as a big lamp. By creating the light of cognition the absolute truth (*tattva*) even rests in one's hand as it were. Placed in [one's mental] stream the perfection of wisdom [incorporated in this treatise] always [fulfills every wish], like a magical thought-gem.
272. The relative [truth about *rūpādyāyatana*, etc.] is said to be [an unreal] superimposition. An outsider [i.e. a Śrāvaka] clinging to [the existence of form, etc.] in a definitive sense is [also] a Buddhist. But to those who believe in [the existence of] external objects the Buddhas have not opened the teacher's fist.

270c ba NPAH : bya DC

271a gyi DC : gyis NP; c snaṅ ba skyes pas NP : snaṅ skyes DC : snaṅ ba skyed pa AH;

mthoṅ AH : thob DC : mtho NP; d rgyud gnas DC : rgyuṅ nas NP

272a btags DC : gtags NP; b la NP : pas DC

272. Cf. *Viṃśatikā*, 8.

273. [—] yadā [—] am apy anakṣaram
 prāpyāpi sambodhim anaśvaram tvayā |
 dūrapranaṣtais tu tadā katham hi tair
 mithyābhiyogaḥ kriyate nirāṅkuśaiḥ ||
 | gañ tshe 'jig pa med pa'i byañ chub mñon thob pas |
 | khyod kyis kyañ ni ye šes yi ge gsuñs mi mña' |
 | de tshe yun riñs nas ñams lcags kyu med pa yis |
 | phyin ci log la ji ltar mñon par brtson par byed |

274. sarvaḥ [—] pravibhajyamānaḥ
 sūksmekṣikākṣamadhiyā kṛtāntaḥ |
 bauddhasya bāhyasya vibhāgakartā
 na syād ihaikā yadi śūnyatōktiḥ ||
 | sañs rgyas pa dañ phyi rol rnam par 'byed byed pa |
 | gal te stoñ ñid gcig pu 'di ni ma bstan par |
 | žib mo'i blo yis rnam par dpyad byas na |
 | grub mtha' thams cad mtshuñs par 'gyur ba yin |

275. sarvajñabhāvaḥ parikalpyamānaḥ
 kalpyeta bhinnātmani nīnimittam |
 śāstur nimitte kṣaṇabhaṅgure ca
 nityā samā caiva na śūnyatā cet ||
 | gal te stoñ ñid rtag ciñ mñam ñid ma yin na |
 | tha dad bdag ñid rgyu mtshan skad cig ma dag tu |
 | thams cad mkhyen pas dños po yoñs dpyad pas |
 | gañ gi rgyu yis ston par grub pa gyur |

273. When You [the Buddha] cannot express [Your] cognition in words even though You have obtained the imperishable full enlightenment, why then do those unfettered [Śrāvakas who] are altogether lost exert themselves in vain?

274. When the entire doctrine of a Buddhist is carefully analysed by one whose intelligence is strong at beholding subtleties, it would not differ from that of a heretic if only there was a single word about emptiness here [in the doctrine of the latter].

275. The state of omniscience supposed to belong to the Master with regard to [any] manifold and momentary specific entity (*nimitta*) would be supposed [by you] without [ascertainable] cause if emptiness was not permanent and [always] the very same.

273a 'jig NP : 'jigs DC; b anaśvaram : anakṣaram M; gsuñs NP : gsum DC; c yis DC : yi NP

274d ihaikā : ikāyā M

275a sarvajña° : sarva° M; stoñ ñid : stoñ min NPDC; b kalpyeta : kolpyeta M

276. yo yoginām siddhiviśeṣaheṭuto
 jñānābhimānaḥ paracittagocaraḥ |
 manyeta teṣām adhikaṁ tamomalaṁ
 baddhātmakā bālajānā yathā sthitāḥ ||
 | gañ žig rnal 'byor pa yi dños grub khyad 'phags rgyu |
 | gžan sems spyod yul śes pa'i ṅa rgyal yin |
 | de dag mun pa'i dri ma lhag pa yin par 'dod |
 | 'chiñ ba'i bdag ñid byis la ji ltar gnas pa bžin |

25^b

277. yaḥ sarvathāndhas timirekṣaṇaś ca
 taylor varaṁ pūrvaka eva dūram |
 andho 'ham asmīty avalepaśūnyo
 na phalgudṛk taimiriko 'bhimāni ||
 | gañ žig kun tu dmus loñ dañ ni rab rib can |
 | gñis po dag las sña ma bžin du mchog yin te |
 | bdag ni loñ ba yin žes ṅa rgyal gyis stoñ gi |
 | rab rib kyis mthoñ 'bras bu med la ṅa rgyal min |

278. doṣātmanā vetti na yaḥ svadoṣāṁs
 tathyān anādyān guṇino guṇāṁś ca |
 kalyāṇamitre ca karoty avajñāṁ
 pāsyaty asau tattvarasaṁ katham nu ||
 | gañ žig rañ skyon skyon gyi ño bor mi śes pa |
 | de bžin yon tan kun las yon tan du ma yin |
 | dge ba'i bśes gñen rñams la gus par byed ma yin |
 | de dag de ñid ro ni ji ltar 'thuñ bar 'gyur |

276. The conceitful cognition of the mind of others that yogins get due to a specific *siddhi* may be regarded as an even worse impurity of ignorance on their part: They are in fact just as bound [to sam-sara] as common ignorant people!

277. One who is totally blind and one who has clouded eyesight – of those two the former is by far to be preferred, [because knowing:] “I am blind”, he has no conceit. The one who is conceited is not [to be preferred, because] suffering from cataract he only sees something insignificant.

278. One who recognizes neither his own faults as being faults nor the endless genuine virtues of a virtuous person, and also despises a “good friend”, how can he ever imbibe the essence of the absolute?

276a yoginām : yotinām M; 'hetuto : tu M; b para° : pari° M

277c avalepa° : avaloka° M

278a gyi DC : gyis NP; b tathyān anādyān : tathānadyan° M

276. For the idea see v. 110.

277. For *avalepa* see CPD s.v.

279. nabhastalālekhyavibhaktipaṇḍitair
viśeṣavastupratipādanodyataih |
aho jano 'nyaiḥ prathamaprapañcitaiḥ
prapañcyate citrakathāpranetr̥bhiḥ ||
| nam mkha'i dkyil la ri mo 'byed pa la mkhas pa |
| dños po'i bye brag ston pa'i brtson 'grus can |
| kye ma thog mar spros pa thob pa'i 'chad pa pos |
| skye bo gzan la sna tshogs bstan pas spros pa bskyed |

280. jalaprayātāhipadāni paśyataḥ
khaṇḍapamālāracaṇās ca kurvataḥ |
asūtrakaṃ cūpi paṭaṃ vitanvataḥ
kathaṃ nu lokasya na jāyate trapā ||
| chu nañ sbrul žugs rjes ni mthoñ ba dañ |
| nam mkha'i me tog phreñ bas rab tu rgyan byed dañ |
| rgyu spun med pa'i snam bu 'thag par byed pa ni |
| 'jig rten rnamz la ji ltar ño tsha mi šes 'gyur |

281. kṣepābhiḥśād api yo 'bhyupaiti
maunīndram etad vacanaṃ na bhaktyā |
āśādyā susvādv iva tiktajātaṃ
anyoditaṃ ko nu vaco 'nuyāyāt ||
| sun 'byin 'dod pas kyan ni ñag gcig 'dzin byed pa |
| thub pa'i dbaṅ po'i gsuñ la de gus min mod kyi |
| śin tu mñar ba myaṅs nas kha ba'i rigs bzīn du |
| gzan gyis smras pa'i tshig la rjes su chags ma yin |

282. Ms. om.

v. Tib.

| khyad par 'phags pa'i bud med 'dod pa dañ |
| gsal ba'i rigs rgyud dbaṅ phyug khyim 'dod pas |
| glañ po'i khyu yi gtso bo spaṅs nas ni |
| dman pa'i bzōn pa boñ bus su žig 'gro |

279d 'pranetr̥bhiḥ : 'prakṛbhiḥ M

280c paṭaṃ vitanvataḥ : paṭaṃ vitarthataḥ M

281c susvādv iva : svasmād iha M; rigs NP : ro DC

279. Oh, mankind is deluded by other [people] already deluded, skilled in contriving pictures in the vault of heaven, prepared to produce various things, the authors of various stories!

280. Why does the world not become ashamed when it sees traces of serpents occurring in the water, when it arranges garlands of flowers in the air, or when it even produces woven stuff without a thread!

281. How can one who approaches this word of the Buddha out of a desire to abuse, not out of devotion, follow the counsel imparted by others, bitter stuff, as it were, once he has enjoyed the very sweet [word of the Buddha]!

282. If one longs for a gorgeous woman and aspires after a distinguished family and a royal house, who would abandon the chief of a herd of elephants and then ride on an ass, an inferior means of transport!

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